THE HINDU SYSTEM OF MORAL SCIENCE

BY

KISHORI LAL SARKAR, M. A., B. L.

Vakil, High Court, Calcutta.

AUTHOR OF THE HINDU SYSTEM OF RELIGIOUS SCIENCE AND ART, THE HINDU SYSTEM OF SELF CULTURE, THE HINDU SYSTEM OF PHYSICS, THE MIMANSA SYSTEM OF INTERPRETATION OF THE HINDU LAW, "A DYING RACE"— HOW DYING?

…RD EDITION.

REVISED AND ENLARGED.

CALCUTTA:

S. G. MAJUMDAR,

121, Cornwallis Street.

1912.

Printed by S. C. Ghosh,
At The
LAKSHMI PRINTING WORKS,
64-1 & 64-2, Sukea's Street,
CALCUTTA.

INTRODUCTION.

It has become the custom with the scholars of the West now-a-days, to extol highly the metaphysics of India. But at the same time they never forget to proclaim that her philosophy had never had the idea of considering ethics as a science independently—nay, that it had taught, at times, the idea that the state of super-consciousness could be realised without even the attainment in life of a high ethical standard.

An unbiased examination of the scriptures however, makes the matter appear in a totally different light. The elaborate consideration of the *Gunas*—the *Sattwa*, the *Rajas*, and the *Tamas*—in them and of the effect of their influence on the subject and the object alike, in the internal as well as in the external world, points clearly to the fact that their teaching had always been to the effect that the going beyond law could only be had through a faithful fulfilment of the ethical laws; and that far from ignoring the ethical standard they had always given ethics and its practical application to human conduct, in every minute detail, their first and foremost consideration.

It is to prove that, the book in hand has devoted itself; and it appears to us, that the reader will find in the pages to follow, a successful and brilliant exposition of the same.

SARADANANDA.

CONTENTS.

CHAPTER I.

GENERAL PRINCIPLES.

CHAPTER II.

THE NATURE, CHARACTER AND EFFECTS OF THE GUNAS.

CHAPTER III.

DIFFERENT STATES OF CONSCIOUSNESS.

CHAPTER IV.

DUAL DIVISION INTO THE MORALLY RIGHT AND MORALLY WRONG.

CHAPTER V.

DUAL DIVISION INTO THE SPIRITUALLY RIGHT AND WRONG.

CHAPTER VI.

THE MEANS AND FORMS OF MORAL AND SPIRITUAL CULTURE.

CHAPTER VII.

CERTAIN TOPICS INCIDENTAL TO MORAL AND SPIRITUAL CULTURE.

CHAPTER VIII.

YOGA.

CHAPTER IX.

THE PRINCIPLE OF RIGHT AND WRONG AS IN THE VEDAS AND CERTAIN OTHER DARSHANAS.

PREFACE TO THE SECOND EDITION.

THE first edition was published without any preface, leaving the small book to speak for itself. The warm reception it met with, was, indeed, a matter of satisfaction. The first edition having been exhausted, I was called upon to bring out a second edition. The criticisms from various quarters have all been very favourable, and, in some cases, eulogistic, One highly-respected European scholar, however, remarked that he could not quite reconcile the exposition of the *gunas*, which was chiefly made on the basis of *Sreemat Bhagavat Geeta*, with the texts of the *Sânkhya*. Accordingly, in this edition I have not only added a section, showing that the texts of the *Sânkhya* agree with the exposition given, but also another section showing how the *Pâtanjala Darsana* illustrates the subject. As a matter of fact, the subject is too big for my humble abilities. But I have done my best. The book has been generally revised, to introduce a greater degree of clearness in one or two other points. Upon the whole, this edition is an improved and enlarged edition.

KISHORI LAL SARKAR.

PREFACE TO THE THIRD EDITION.

It is sometime since the second edition of this work has been out of print. But as I intended to enlarge the present edition and as bad health prevented this being done promptly, there has been a considerable delay in bringing out the present one in time.

The late Right Hon. Prof. Max Müller wrote in one of his letters to the author, "One who follows the Geeta can never go wrong." But in the same letter he also hinted at the desirability of referring to other standard Hindu works bearing on the subject of ethics.

It has therefore been thought wise to make such additions and alterations as would go to better the elucidation of the points raised in this book so as to enable the readers to have a clear grasp of the basic principles of the Hindu Ethics, which are intermingled with our religion—the life and essence of our existence and society. It is important to note here that from the additions it will appear that the so-called difference that is supposed to exist between the ethical interpretations from the points of view of the Vedic Rishis, of Kapila and Patañjali and Gautama Buddha has

no psychic and philosophic foundation. Needless it is to add that our Ethics owes its origin to the display of the three *gunas*, as has been explained in the Srimat Bhagabat Geeta—the divine commentary of the Vedas.

In fine I must take this opportunity to express my gratitude to our Rev. Swami Saradananda, the Secretary, the Ramkrishna Mission who has been gracious enough to go through the pages of the book and write the short introductory with which the book opens.

CALCUTTA :
12th May, 1912.

KISHORI LAL SARKAR.

OTHER WORKS OF THE AUTHOR

The Hindu System of Religious Science and Art.
The Hindu System of Self-Culture.
The Hindu System of Physics.
The Mimansa System of Interpretation of the Hiudu Law.
" A Dying Race "—How Dying.

THE

HINDU SYSTEM OF MORAL SCIENCE

CHAPTER I.

General Principles.

Section I. Enunciation of the Gunas.

THE Hindu system of Moral Science is a part and parcel of the general spiritual philosophical system of the Hindus.

The first principles of the Hindu spiritual philosophy are the following:

From the Absolute, Unconditioned and Perfect Supreme Being proceeds the related, conditioned and imperfect universe.

He manifests Himself as related and conditioned, in forming, and for the sake of, the related and conditioned universe and thus becomes the Personal God of love and power. *

* असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानं स्वयमकुरुत। तस्मात्तत् सुकृतमुच्यत इति ॥२।७।१॥

Taittiriya Upanishad.

There are three principles by which the phenomena of related and conditioned existences are carried on. These are called the three *gunas* of *prakriti*, *i e.*, the three universal tendencies of nature. These *gunas* are :

(1), the *sattwa*; (2), the *rajas*; and (3), the *tamas*.

To take the *gunas* in the reverse order.

1. The *tamas* is the chaotic or disorganizing tendency.

2. The *rajas* is the individuating and isolating tendency.

3. The *sattwa* is the harmonizing and gravitating tendency to bring a thing into harmony and order, with a more comprehensive and more exalted sphere of existence, than the sphere of itself.

The *gunas* as described above are applicable to existences both physical and moral. They are alike applicable to material objects and the moral nature of man. *

---

* स्वत्त्वं रजस्तमश्च व त्रीन् विद्यादात्मनो गुणान्।
यैर्व्याप्येमान् स्थितो भावान्महान् सर्वानशेषतः ॥

Sloka 24. Chap. XII. Manu Sanhita.

The Bhagavat Geeta thus describes the *gunas* in relation to the consciousness of man* :—

"20. When a particular object insignificant and unsubstantial is allowed to engross and overmaster the mind in an objectless way, this is a state of *tamasik* consciousness."

"21. When each thing is perceived as an isolated individual and no harmony is noticed between one thing and another, this is a state of *râjasik* perception."

"22. Where one perceives an indestructible bond of unity by which all scattered things are bound up in an everlasting state of harmony, this is called *sâttwik* perception."

The same authority illustrates the *gunas*

---

* यत्तु कृत्स्नवदेकस्मिन् कार्य्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पञ्च तत्तामसमुदाहृतम् ॥२०॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावात् पृथग्विधान् ।
वेत्ति सर्व्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥
सर्व्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२२॥

Slokas, 20—22. Chap. XVIII.

with reference to the action of men as follows*:—

"23. The *sâttwik* action is that which is done in a way absolutely free from attachment, bias, aversion and without aim to gain."

"24. The *râjasik* action is that, which is dictated by desire for pleasure, boastfully done and with much ado."

"25. The *tâmasik* action is that, which destroys prospects, indulges in injury and without any regard to manliness rushes into confusion."

From the above it is clear that shortly the *gunas* are as follows with reference to man:

1. The *tama guna* is the self-confounding tendency by perfect submission to lower forces.

---

* नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफल प्रेप्सु ना कर्म यत्तत् सात्त्विकमुच्यते ॥२३॥
यत्तु कामेप्सु ना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥
अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

Slokas, 23—25. Chap. XVIII.

2. The *raja guna* is the self-centring or self-predominating tendency consisting of a course of selfish struggle with external forces high or low.

3. The *sattwa guna* is the tendency to harmonize by controlling self or by sacrificing self to higher forces.

(1). The *tamas* contains the principle of disorganization.

(2). The *rajas* contains the principle of an evanescent organization.

(3). The *sattwa* contains the principle of a perfect organization.

Section 2. The Gunas as exhibited by the Sankhya Darshana.

UNLIKE the Geeta which deals with the subject of the *gunas* practically, the Sânkhya treats them metaphysically. It refers to the *gunas* in connection with the theory of evolution of the cosmos propounded by it. In such a connection, the function of the *gunas* must naturally present a somewhat

different aspect from that exhibited in the actual phenomena of the world, physical or moral.

Thus we find that the Sânkhya describes the *sattwa guna* as "the fine manifesting principle."* But manifesting what? Manifesting every individual thing in the light of the Supreme Universal Order, and the Supreme Universal Order in the light of every individual thing. It is hardly necessary to say that this is only an explanation and not definition, and that this explanation bears out the definition that the *sattwa guna* is the harmonizing tendency.

It describes the *raja guna* as the "unsteady impulsive principle."* This has been explained to mean the principle of differential or diversifying activity which comes to be the same as the individuating tendency.

Then again the *tamas* is said to be equivalent to the "dead-weight-like principle

---

* सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलञ्च रजः ।१३।

Sutra, 13.—Sânkhya Karika.

of obscuration."* This is, in effect, the same as the chaotic tendency.

In the above explanation of the three *gunas* by Sânkhya, their moral aspect is not brought out prominently. This defect is supplied by the following *sutra*† of the Sânkhya, by which the *sattwa* is associated with complacency, in other words, with moral harmony; the *tamas* with discomplacency or moral confusion; and the *rajas* with the want of complacency or false complacency involving distress.

This makes it yet more clear that, the definition of the *gunas*, respectively as the harmonizing, the individuating and the chaotic tendency, is borne out by the Sânkhya Philosophy.

The process of the evolution—rather devolution of the cosmos, as laid down in the

---

* गुरु वरणकमेवतमः ॥१३॥

Sutra, 13.—Sânkhya Karika

† प्रीत्यप्रीतिविषादात्मकाः
प्रकाशप्रवृत्ति नियमार्थाः । १२ ।

Sutra, 12.—Sânkhya Karika.

Sânkhya philosophy, removes all doubts as to the definition of the *gunas.*

The first step in this process of evolution is that in which the soul comes in contact with Pure Nature.

Pure Nature is defined to be the balanced state of the three *gunas.* *

Now, the *gunas* as explained above from their very character, stand in a graduated scale: the *sattwa* occupying the highest place, the *rajas* the next and the *tamas* the lowest. Accordingly the *tamas* should yield to the *rajas*, and the *rajas* to the *sattwa.* When they are each in its natural place and due order of subordination, they are in the balanced state. This is the state of pure or pristine nature. As already stated, in the first step of the Sânkhya evolution, the Pure *Purusha* or the pure soul comes in contact with the Pure Nature and forms the grand nucleus of spirituality, purity, intelligence and love, which nucleus is called the

---

*सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः ॥ १ । ६१ ॥

Sânkhya Sutra Vritti.

Mahat-tattwa. In this stage the *sattwa guna* is the all-prevailing *guna*, the *rajas* and the *tamas* being both latent. This *Mahat-tattwa* is the grand nucleus of harmony and order with nothing selfful or gross in it.

In the second step of the evolution of the cosmos, the *raja guna* comes to assert itself, and individuated existences are formed with set individualistic organs and senses. But yet *tama guna* is dormant, and gross sensuality and the dead weight of matter are not yet developed. This is the *râjasik* stage of the evolution. A portion of Pure Nature in this stage becomes modified, *i.e.*, becomes *prakriti-bikriti*, and man becomes invested with selfful instincts.

In the third stage a portion of the modified nature too, becomes further modified so as to be perverted as *bikrita-prakriti*, by the action of the *tama guna*, which now comes into full play. In this stage dead matter is developed, and man becomes weighted with a gross material body, which obscures the light of his soul and tends to confound his spiritual nature.

Thus the Sânkhya traces the downward evolution of the cosmos from Pure *Prakriti* through *bikrita-prakriti* into the engrossing *bikriti*.

It should be noticed that the state of Pure *Prakriti* or the state in which the three *gunas* are balanced is, in one sense, the state of the prevalence of the *sattwa guna* or the harmonizing tendency. As this is so, this state of Pure *Prakriti* is also called the state of *suddha sattwa*.

Section 3. The Gunas as explainable in the light of the Patanjala Yoga Shastra.

THE Sânkhya theory of evolution is the theory of downard evolution. The Patanjala Yoga Shâstra indicates how human nature is to pass through a course of upward evolution.

The Yoga Shâstra begins with the existing state of things. It points out how owing to sickness, languor, doubt, carelessness, addiction to objects of sense, erroneous perception, etc., man finds it hard to march onward

in his path towards a realization of the Perfect and Pure Intelligence and Nature.* In other words, Patanjali, in effect, says, you must combat the *tama guna*. For, although that term is not used in this connection, the things, as above enumerated which have to be overcome, are all the manifestations of the *tama guna* or the chaotic tendency.

Patanjali next points out, in effect, that the first step to overcome this chaotic tendency is to accustom yourself to concentrating your mind even on selfful objects. This means that the first means of mastering the *tama guna* is to cultivate the *raja guna* under certain conditions and in a methodical shape.

Says Patanjala—

" An application to an object of pursuit

---

* व्याधिस्त्यानसंशयप्रमादालस्य-
विरतिभ्रान्तिदर्शनालब्ध ।
भूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ १ । ३० ॥

Patanjala Sutra 30. Ch. I.

or to the necessities of physical nature serves to steady the mind."*

Again,

"Or the steadying of the mind by pondering on anything that one approves."†

But such concentration of mind or *samâdhi* being mixed with egoistic or selfful objects, is comparatively a thing of an inferior quality. Such concentration or *samâdhi* is called *samprajnatâ*.

" Meditation called *samprajnatâ* is that in which there are selfishness, argumentation, deliberation and pleasure."‡

The superior form of concentration or Yoga, in fact that which is properly called Yoga, is the surrendering of self by concentrating all your might and strength upon the One All-good and All-pure Being. This is cultivation of the harmonizing tendency or the *sattwa guna*.

---

* विषयवती वा प्रवृत्तिरुत्पन्ना स्थितिनिबन्धिनी ।२५।

† यथाभिमतध्यानाद्वा ।३८।

वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः ।१७।

Patanjala Sutras, 35, 37, & 39. Ch. I.

It is said in the Yoga Shâstra that, the mind of man though variegated by innumerable impressions, they being focussed, becomes converted to an unselfish purpose. In other words, the various operations of the human mind have a tendency to harmonize unto a centre which is higher than the self. *

The effect and object of this harmonizing process is to realize the happiness of divine union as well as to get rid of afflictions such as arise from ignorance, egotism, passion, hatred and attachment. †

This means, that by cultivating the *sattwa guna* by the process of Yoga, man overcomes the influence of the *raja guna.*

---

* तदसंख्येयवासनाभिश्चित्त-
मपि परार्थं संहत्यकारित्वात् ।४।२३।

Sutra, 23, Ch. IV.

† समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ । २ ॥

Sutra 2. Ch. II.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ १ । ३ ॥

Sutra 3. Ch. I.
—Patanjala.

The two primary means of effecting Yoga or this consummation of the *sâttwik* state, are self-control, and religious observances.* Perfection in Yoga or harmonization is attained by persevering devotion to the Lord of all.†

This is also the teaching of the Bhagavat Geeta from its beginning to end.

The Sânkhya, even though it starts its process of evolution in an agnostic attitude, has been forced to admit that at the end of that process is the All-knowing and All-doing God.‡

Thus the end of Sânkhya is the begining of Patanjala.

The Sânkhya shows how Pure Nature gets into mixed nature, and how it descends lower into perverted nature; the Patanjala shows the process by which the human soul

---

* यमनियम······अङ्गानि ॥ २ । २८ ॥

† समाधिसिद्धिरीश्वरप्रनिधानात् ॥ २ । ४५ ॥

Patanjala Sutra, 29 & 45. Ch. II.

‡ स हि सर्व्ववित् सर्व्वकर्त्ता ॥ ३ । ५६ ॥

Sânkhya Sutra 46. Ch. III.

rises from the perverted nature to mixed nature and then to the Pure Nature, when it attains to *suddha-sattwa* and the state of *kaibalya*.

The first stage of Yoga is to rise over gross nature, *i.e.*, over the *tâmasik* condition, and to realize its own spiritual nature*

But by rising over gross nature one may yet indulge in worldly attachments, that is, *râjasik* tendencies.†

The human soul approaches *kaibalya* or perfect independence (of its gross surroundings) when it absolutely rises above selfishness, *i.e.*, *râjasik* tendency.‡

Then it attains the state of *suddha sattwa* being purely balanced.$

---

* तदा द्रष्टुः स्वरूपे ऽवस्थानम् ॥ १ । ३ ॥

† भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १ । १९ ॥

Sutras, 3 & 29. Ch. I.

‡ प्रसंख्यानेऽप्यकुसीदस्य सर्व्वथा
विवेकख्यातेर्धर्म्ममेघः समाधिः ॥ ४ । २८ ॥

Sutra, 28. Ch. IV.

$ सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ३ । ५६ ॥

Sutra, 56. Ch. III.

—Patanjala.

Section 4. The Gunas are relative to the situation of the thing for the time being.

"Know the subject soul and the object nature both to be eternal."

"And know changes (*bikâra*) and the *gunas* to be phenomena of nature."*

The *gunas* are imperfect conditions of nature, which means that the *gunas* embody the principles of relativity and dependency as between different parts of nature. They are not essences of things but are merely relations of things. Thus the *gunas* are comparative. The *tâmasik* condition of one creature may be exactly the condition which another creature fills in its *râjasik* condition.

For instance, what is the *tâmasik* state in man is the *râjasik* state of the brute, and what is *râjasik* state in man may be the *tâmasik* state of a creature superior to man in the scale of creation.

---

* प्रकृतिं पुरुषञ्चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

Sloka 19. Chap. XIII.
Geeta.

Take then some beings in the scale of creation in order: an angel, a man and a brute. Now consider the *gunas* with regard to man.

1. When he is in a chaotic state of mind, *i.e.*, in a *tâmasik* state, he becomes almost an animal only with certain physical instincts. In short, in this state, he tends to become a brute.

2. Again, when he is in a harmonic state of mind, *i.e.*, in a *sâttwik* state, he tries to harmonize himself with other created things unto the great centre of all. In this state he tends to become an angel or *devatâ*.

3. But, if he is only in the *râjasik* state or in the state of mind in which he isolates every thing so as to centre it in himself, he only follows certain passions and attachments which cannot draw him higher, but which may draw him lower. In this condition he is in a state of action and reaction which is a sort of an abortive state of humanity.

In inanimate existences where the action of matter is the only perceptible phenomenon, the *gunas* will work thus: out of the chaotic state of matter, *i. e.*, out of the

tâmasik state, particles congregate and form into a nucleus of individual existence by the force of *raja guna*. The existence so formed is then placed as a part of a system with a centre towards which it gravitates and so exhibits the *sattwa guna* in material shape. Take for instance the case of the solar system.

The constituents of a planet, for example, the earth, show that out of a chaotic state of matter the body of the planet was formed by a process of individuation and isolation; and then by a harmonizing and gravitating process it is placed in a certain relation with the sun—the centre of the system—which makes it perform its regular motions. To give another illustration. The magnetic needle points to the pole-star by a harmonizing attraction which may be said to be its *sâttwik* state. If it is forced away from that direction, it becomes unsteady and quivering. This may be said to be its *râjasik* state. Then again, if it be brought in contact with a piece of iron ore, it will stick to it, losing, for the time being, its peculiar virtue of

indicating the north direction. This would be its *tâmasik* condition.

The modern western theories of animal creation show a line of thought resembling that adopted by the ancient Hindus in formulating the *gunas*. The Darwinian theory of evolution, for instance, is on the same line as the principle of transmigration of souls from a lower to a higher order, or *vice versa*, by the force of the *gunas*,

But it is not within my proposed provinee to go into details of metaphysical questions. I have only to allude to them as bearing on the subject of the system of moral philosophy as understood and practised by the Hindus.

It should however be noted here that the relative character of the *gunas* in their non-physical aspect is expressly mentioned in the following Sânkhya sutras :—

"The features—complacency, non-complacency and confusion are merely their reciprocal comparative distinction."*

---

* प्रीता प्रीतिविषादाद्यैर्गुणानामन्योऽन्यं वैधर्म्यन् ॥

Sânkhya Sutra 127, Chap. I.

"But as regards their physical aspect *viz.* light, heavy and moving or the reverse, these are in one sense their common properties, and in another, reciprocal relative distinction."*

The word *guna* is, by some, taken to mean 'cord', but this is an imaginative play upon the word *guna* which in dictionary means both—a quality and a cord. The Bhagavat Geeta speaks of the *gunas* as the means of fastening the soul to his physical nature, but on the face of it this is a figure of speech and does not literally imply the *gunas* to be cords. But even assuming that *sattwa*, *rajas* and *tamas* are realities, the *sâttwik*, the *râjasik* and the *tâmasik* are mere relative tendencies and the Bhagavat Geeta treats them as such.

---

* लम्वादिधर्म्मैः साधर्म्यं वैधर्म्यं च गुणानाम् ॥

Sânkhya Sutra 128, Chap. I.

Prof. E. B. Cowell of the University of Cambridge wrote to the author asking whether the orthodox authorities recognize the *gunas* to be relative. The answer is a reference to the above two sutras, of the highest authority on the subject.

Section 5. The Gunas in the Animal and Vegetable kingdom.

Two instances have been given exhibiting the *gunas* in the inorganic creation. Now take the vegetable kingdom. Consider for instance the case of a tree. It is liable to disease and premature decay by the abnormal action of air, water and heat. This is its *tâmasik* state.

It sprouts from the seed and grows by absorbing the necessary materials from the earth, air and the sun's rays. This is its *râjasik* state.

Its *sâttwik* state will require a little thought. A tree produces fruits. These fruits are adapted to form the most delicious food of animals and men. The fruits are annually borne and surrendered by the tree. They are in no way necessary for its growth and preservation. Nor are they even necessary for the continuance of the species. Because that purpose might have been served if it produced barely the seeds, without depositing the seeds in those sweet, juicy

and nourishing things, called fruits. In fact by producing fruits and by rendering other beneficial services, the tree brings itself in harmony with the requirements of the higher species of creation—the animal kingdom. This is its *sâttwik* tendency.

Then take the case of the animals. They are liable to disease and premature decay and are apt to be confounded and to be distracted into madness. This constitutes their *tâmasik* tendency.

Their instincts regarding food, movements and propagation of the species constitute their *râjasik* state.

There is no difficulty to fiind their *sâttwik* tendency also. They are well known to reciprocate feelings ôf kindness and love shown to them. They show gratitude and some of them fidelity in service. This is something higher than the sphere of animal existence and is more than what an animal life requires. This is, in fact, a tendency in a brute to stretch out of brutal existence and to have a touch of the human sphere of existence and to harmonize with

it. This is clearly the *sâttwik* tendency in the brute creation.

Thus, from the inanimate existences up to the animal kingdom, every thing has a tendency to rise higher than itself and to be in touch and harmony with the class of things above it. Man is privileged to enjoy the whole of the lower creation. Nature not only provides all the necessities of his existence but also makes itself "beauty to his eyes and music to his ears." And is he alone destined not to go further than his own self and not to feel the attraction of some higher being than himself? No one can reasonably answer—yes.

Man must be subject to the three *gunas* like every thing else. As he must be subject to the tendency of chaos and confusion and to that of individuation and isolation, so also to the tendency to draw towards and harmonize with the Great Soul of the universe.

Section 6. The Gunas are relations between Subject and Object.

The word 'self' is used in the explanation of the *gunas*. But what is the meaning of 'self'? It means the subjective phase of a thing or being as contrasted with the objective phase of it.

According to the Hindu philosophy the totality of the created universe stands in the relation of objectivity to the Personal God of the universe, who is regarded as the Great Subject or the Great Soul in relation to the creation or nature—*prakriti*. Descending to the particular beings of the created world, every one of them has a subjective and an objective phase. The subject of every being or thing is the individual soul possessing it, and the object is the surroundings on which it leans or in which it is located. The subject is the actor* or the *karta*, and the object is the acted-on or the physical surroundings.

---

* The question, whether the *purusha* in his ideal state can be said to be *karta*, does not arise in the case of *purushas* encased in bodies.

1. The *tama guna* is that relation between the subject person and his objective surroundings, in which the objective surroundings get the upper hand of the subjective person and confound him.

2. The *raja guna* is that relation between the subjective person and his objective surroundings, in which the subject struggles to master the object but fails in consequence of its weakness and inconstancy.

3. The *sattwa guna* in a person means that the subject links himself with the Great Subject—the Great Soul of the universe, surrendering his own subjective character and putting himself in the relation of objectivity to that Great Soul and thus completely becomes a master of his situation as against his own objective surroundings. Thus the Bhagavat Geeta says with reference to the *gunas* :—

"5. *Sattwa*, *rajas*, and *tamas*—the *gunas* coherent in nature, bind the subject person with his objective physical nature."*

---

* सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Sloka 5, Chap. XIV.

"6. Of these the *sattwa*, being pure, illuminating and tranquil, fastens the soul to his physical nature with blissful and spiritual affinity." *

"7. The *rajas*, embodying passionate attachment and being productive of irresistible desires, fastens the soul to the physical frame with the affinity of restless activity." †

"8. The *tamas* again, being engendered by utter lack of true perception and calculated to over-master the soul, fastens it with delusion, lethargy and drowsiness." ‡

"9. In short, the *sattwa* is an attachment of happiness, the *rajas* is an attachment of restless activity, and the *tamas*

---

* तत्र सत्त्वं निर्म्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

† रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्म्मसङ्गेन देहिनम् ॥ ७ ॥

‡ तमस्त्वज्ञानजं विद्धि मोहनं सर्व्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

Slokas 6—8, Chap. XIV.

clouding all true perception is an attachment of delusion." *

Section 7. The Gunas in relation to each other.

One *guna* does not imply the absolute negation of the others. On the contrary one *guna* presupposes the existence of the others in a suppressed state.

Thus says the Geeta—†

"10. The *sattwa* comes into existence when the *rajas* and the *tamas* are controlled.

"Similarly the *rajas*, when the *sattwa* and the *tamas* are suppressed.

"Similarly the *tamas*, with regard to *rajas* and the *sattwa*."

In fact the *rajas* at times allies itself with the *tamas*, and the result, in the case of man,

---

* सत्त्वं सुखे सञ्जयति रजः कर्म्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

† रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

Sloka 9 & 10, Chap. XIV.

is that compromise, known as selfish pursuits.

The alliance of the *sattwa* with the *rajas*, results into that higher state of activity, which may be called self-regarding but not selfish.

Thus the one is in a certain sense a condition precedent to the other. In this sense all the *gunas* coexist. But they cannot coexist,—all of them, in a prevalent state. One can alone prevail at a time.

"11. When in every avenue of the body spiritual and moral order is manifested, then owing to that spiritual and moral illumination the *sattwa guna* is developed."*

"12. When temptation, longing for selfish objects, attachment to objects of sense, disorderly and worldly desires are generated that is owing to the prevalence of *raja guna*."†

---

* सर्व्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

† लोभः प्रवृत्तिरारम्भः कर्म्मणामशमः स्पृहा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

Slokas 11 & 12, Chap. XIV.

Geeta.

"13. When the *tamas* prevails, there is obscurity, depression, delusion and confusion." *

The term *raja guna*, which implies a sort of organizing tendency, would lose its significance if the *tama guna* or the chaotic tendency were not potentially present along with it. It is the suppressed state of the *tama guna* with an additional element. So is the *sattwa guna*, the suppressed state of the *rajas* and the *tamas* with something additional. Therefore, in the sense of each *guna* implying a suppressed existence of the lower, all the three *gunas* are coexistent in each man at every moment of time.† It is, therefore, that Hindu writers speak of the

---

* अप्रकाशोऽप्रवृत्तिश्च प्रमादोमोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Slokas 13, *Chap. XIV.*
Geeta.

† ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥
परिणामैकत्वात् वस्तुतत्वम् ॥ १४ ॥

Patanjala Sutras 13 & 14, Bk. IV.

coexistence of the three *gunas* not only in man but in the whole universe. In describing the *bargas*, *i. e.*, the objects of pursuit, it has been shown that a given pursuit, be it of pleasure or gain or duty, may be invested with any one of the three *gunas* according to the motive with which it is pursued. Pursuit of pleasure for its own sake uncontrollably is *tama guna.* Pursuit of pleasure for the sake of personal enjoyment is *raja guna.* In the latter case, pleasure is pursued with a suppression of the *tama gnna.* Again, pursuit of pleasure, not for any selfish end, but for the sake of realizing a happy blessing conferred by the Good Providence, is *sattwa guna.* But what does it mean? It means pursuing pleasure, in suppression of the *raja* and the *tama gunas.* The latter two *gunas* cannot be said to be altogether absent from the thing. Of course there must be a process of elimination and discrimination. For, all pleasures are not capable of being stamped with the *raja guna.* There are some which must be altogether avoided being inimical to self-

love [*rajas*]. And then again, all pleasures, which are congenial to self-love, are not fit to be impressed with the *sattwa guna*. But those that are so fit when so impressed imply a suppressed state of the *raja* and the *tama guna* in respect of them. The materials upon which the *gunas* are severally impressed are often the same.

Section 8. Sattwa Guna with regard to others.

The highest expression of the *sattwa guna* as found in the Geeta, relates to one's duties to all other beings. "To look with an equal eye on every creature," is the shortest explanation of the *sattwa guna*.*

Again "One should hate none, and should be friendly and kind to all."†

---

* समः सर्व्वेषु भूतेषु * * * । ५४ ।

Sloka 54, Chap. XVIII.

† अद्वेष्टा सर्व्वभूतानां मैत्रः करुणा एव च । २२ ।

* * * *

Sloka 13, Chap. XII.

"From whom none feels any annoyance and who feels no annoyance from any one."*

The emancipated man is described by the Geeta to be "free from double feeling, self-controlled and devoted to the good of all beings ;"† and "one who sees all beings like himself."‡

These passages exhibit fully that the *sattwa guna* is the tendency which harmonizes one with the centre of the moral and spiritual universe, and that there is no friction and no irritation in it.

The *raja guna* is shortly described as being the state of *ahankâra.* Its tendency

---

* यस्मान्नोद्विजते लोको लोकोन्नोद्विजते च यः । १५ ।

* * * *

Sloka, 15, *Chap. XII.*

† * * * *

छिन्नद्वैधा यतात्मानः सर्व्वभूतहिते रताः । २५ ।

Sloka, 25, *Chap. V.*

‡ आत्मौपम्येन सर्व्वत्र समं पश्यति योऽर्ज्जुन । ३२ ।

* * * *

Sloka 32, *Chap. VI.*

is to create a false centre, around which one wishes to move ; that false centre being the self.

The *râjasik* state is suicidal. By asserting self, one subjects himself to constant friction and irritation. This constant friction and irritation gradually weakens the vital organization and leads to a state of depression and torpor which is called the state of the *tama guna*.

The great distinguishing feature of the *raja guna* is that it is full of friction, while the *sattwa guna* is without any friction. The attempt to individuate isolatedly or push one's self puts one in collision with all beings and all things around ; for, the man so attempting is, by the very assumption, only led by one idea, *viz.*, that of his self, and does not care about the other existences.

The result inevitably is that he causes friction both to himself and others with whom he comes into contact. The effect of this friction is to cause irritation. The irritation so caused increases passion and restlessness, and thus the man is put in a

perpetual wheel of action and reaction, called the wheel of *karma-bandha*. But, by the very definition, the *sattwa guna* is harmonizing. It consists of an attempt to harmonize together with other things and beings, with the centre of the moral and the spiritual universe. Therefore, there is no friction in it. Hence, the *sattwa guna* is without wear and tear. It is the unfailing means of progress and development and is full of tranquillity and ease. Therefore, it is that the Hindu writers insist on giving up selfish desires. They insist on giving up selfish desires only, and not all desires whatever. One is emancipated from work, all whose works are devoid of *kama-sankalpa* or selfish purpose,* but who is devoted to the good of all things.†

The *sattwa guna* is described as the *prakâsha* [development] of self; the *raja*

---

* यस्य सर्व्वे समारम्भाः कामसङ्कल्पवर्ज्जिता ।
ज्ञानाग्निदग्धकर्म्माणं तमाहुः पण्डितं बुधाः । १९ ॥

Sloka 19, Chap. IV.—Geeta.

† *See, Sloka 25, Chap. V. quoted before in p. 32.*

guna as *prabritti* [action and reaction] and the *tama guna* as *moha* [infatuation].† As in fact, a man feels his stomach when it is out of order, so a man is conscious of self when it is out of harmony with the superior forces of nature. When it is in such harmony it is not felt, but it is none the less real and tangible for that. Thus in the *sâttwik* state though there is no consciousness of self, yet there is real development [*prakâsha* of it. It should be noticed that as on the one hand the breach of harmony leads one feel the existence of one's self, so, on the other, a preponderating consciouness of self leads to a breach of the harmonious and healthy state of the mind. Therefore, the Hindu philosophers deprecate a preponderating consciousness of self.

CHAPTER II.

The Nature, Character and Effects of the Gunas

Section 1. The Effects of the Gunas.

The effects of the *gunas* are thus described by the Geeta.

"16. The effect of the action of the good is *sattwik* being pure and unsullied.

"The effect of the *raja guna* is misery.

"That of the *tamas* is utter want of moral perception."*

"17. From the *sattwa guna* proceeds perception of moral and spiritual relation, from the *rajas* temptations, and from the *tamas* delusion, confusion and want of moral perception."†

"18. The *sâttwik* ascends high, the

---

* कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

† सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

Sloka 16 & 17, Chap. XIV.

râjasik remains stationary, the *tâmasik* goes down."*

The Mahâbhârata also describes and distinguishes the *gunas* by their effects as follows :—

"The *gunas*—*rajas*, *tamas* and *sattwa*—arise from their own counterparts in the senses, mind and spirit."

"These exist equally in all creatures. These are called attributes and should be known by the actions they induce.

"As regards those actions, all such states, as one becomes conscious of in oneself, as united with cheerfulness or joy, and which are tanquil and pure, should be known as due to the attribute of *sattwa*. All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute, called, the *rajas*."

"All such states again as exist with stupefaction [of the senses, the mind or the under-

*ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥
Sloka 18, Chap. XIV.

standing] whose cause is unascertainable. and which are incomprehensible [by either reason or inward light], should be known as ascribable to the action of the *tamas*."

"Delight, cheerfulness, joy, equanimity, contentment of heart due to any known cause or arising otherwise, are all effects of the attribute of *sattwa*."

"Pride, untruthfulness of speech, cupidity, passion, vindictiveness whether arising from any known cause or otherwise, are indications of the quality of *rajas*."

"Stupefaction of judgment, heedlessness, sleep, lethargy and indolence, from whatever cause these may arise, are to be known as indications of the quality of *tamas*.'

Every thing associated with happiness is attributed to *sattwa guna*. For, there never can be true happiness which has not resulted from the purity of motive. All things united with sorrow are said to be due to the *raja guna*. For, selfish motives are never blessed with a happy end ; sooner or later they lead to a sense of regret and sorrow.

The definitions given, in the Geeta

shortly mean: "that is *sattwik* happiness which is engendered by discipline, pure self-complacency and is not followed by pain, while sensual pleasure, which is *rájasik*, is followed by pain."*

It should not be forgotten that the *gunas* embrace both the moral and physical nature of man, and excessive sleepiness or drowsiness indicates an abnormal state of bodily torpitude, hence it falls under the head of the *tama guna*.

The *gunas* and their effects are described in the Manu Sanhitâ,† in terms almost similar to those of the Bhagavat Geeta and Mahâbhârata.

---

* सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तञ्च निगच्छति ॥३६॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥
विषयेन्द्रियसंयोगाद् यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

Sloka 36—38 Chap. XVIII.

† *See Slokas 24-29, Chap. XII. Manu Sanhita.*

Judged by the effects of the *gunas* as described in these books, the correctness of the definitions given at the outset is clearly shown.

Section 2. The Gunas as they affect Tastes and Sentiments.

The Bhagavat Geeta says as follows :—

I. As to devotion or regard generally :

"2. By nature the devotion of man is threefold ; *sâttwik* [pertaining to *sattwa Guna*], *râjasik* [pertaining to *raja guna*,] and *tâmasik* [pertaining to *tama guna.*]*

"3. As a man is, so is his devotion ; every man has his own way of devotion. As his devotion is, so is he."†

II. As regards worships :

---

* त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

† सत्त्वानुरूपा सर्व्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

Slokas 2 & 3. Chap. XVII.

"4. The *sâttwik* worships heavenly beings, the *râjasik* the earthly-minded, and the *tâmasik* the lowest spirits.*

"5 & 6. Those who, with vanity and boasting, with passion and violence, exercise hard penance contrary to the *shâstras*, thoughtlessly enfeebling the elements of the body and the spiritual essence that lies deep in it, must be known as unworthy."†

III. As to food :

"7. Like every other thing there is a three-fold division to be made of food, sacrifice, penance and donation."‡

---

* यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

† अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
माञ्चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥६॥

‡ आहारस्त्वपि सर्व्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तप स्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

Slokas 4-7, Chap. XVII.

"8. The *sâttwik* [having a healthy taste] likes food that promotes longevity, tranquillity, strength, freedom from disease and cheerfulness,—food, that is palatable, soothing, nourishing and cheering."*

"9. The *râjasik* [having an excited taste] approves of food which is too sour, too hot, too pungent, too salted and stimulating, producing discomfort, disquiet and illness."†

"10, The *tâmasik* [having a morbid taste] is accustomed to food that is devoid of freshness, devoid of taste, of bad stench, stale, and is the refuse of what others had partaken."‡

---

* आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥८॥

† कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

‡ यातयामं गतरसं पूति पर्य्युषितञ्च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

Slokas 8-10, Chap. XVII.

IV. Regarding sacrifice :

"11. As regards sacrifice, the *sâttwik* performs sacrifices as a matter of duty without any selfish object. He does it to practise the act of surrendering his self to the Supreme Will."*

"12. While the *râjasik* sacrifice is for the attainment of selfish purpose and for show of pride."†

"13. The *tâmasik* sacrifice again is devoid of devotion, contrary to the rules laid down by the wise, without any mental concentration, without satisfying those who assist at it, and without any gift to the worthy."‡

IV. As to penance :

"14. As regards penance, first of all

---

* अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

† अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

‡ विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

Slokas 11-13, Chap, XVII.

it is of three kinds; bodily, verbal and mental. Honouring the divine, the respectable, the spiritual and the wise, practising cleanliness and simplicity, undergoing the discipline of *brahmacharyya* and refraining from hurting creatures, are called bodily penance."*

"15. Using language tnat is unannoying, true, pleasing and beneficial, and reciting the sacred books are verbal penance." †

"16. Commanding cheerfulness, practising fair dealing and contemplation, controlling the senses and purifying the heart, are called the mental penance," ‡

"17. When a man, devoid of selfish objects, with earnest regard, practises the

---

* देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्य्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

† अनुद्वेगकरं वाक्यं सत्यं प्रियहितञ्च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

‡ मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

Slokas 14-16, Chap. XVII.

threefold penance, such penance is to be known as the *sâttwik* penance."*

"18. But where one, to secure deference, honour and worship for self, practises the penance as a matter of pride, such penance is transient and momentary and is called the *râjasik*."†

"19. Again, where with perversion of sense, by torturing self, for destroying others, a penance is performed, it is to be known as the *tâmasik*."‡

V. As to gifts :

"20, As regards donation, where one, feeling that a gift should be made, makes a gift considering the fitness of time, place

---

* श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरे ।
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १७ ॥

† सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

‡ मूढ़ग्राहेणात्मनो यत् पीड़या क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

Slokas 17-19, Chap. XVII.

and the object, without any expectation of recompense, such a gift is *sâttwik*."*

"21. But where one, with the object of getting a return or aiming at selfish benefit and with an uneasy mind makes a gift, such a gift is *râjasik*."†

"22. Again, where one without any consideration of fitness of time, place and object and without any act of regard, on the contrary with reproaches, makes the gift, such a gift is *tâmasik*."‡

The above illustrations of the *gunas* are chiefly in reference to the private life of an individual rather than to his dealings with his neighbours. Nevertheless, the *gunas* comprehend both private life and dealings between man and man. For, the maxim,

---

* दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

† यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

‡ अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

Slokas 20-22, *Chap. XVII.*

atmavat sarvabhutesu' [regard all creatures as yourself], which is a short exposition of the *sattwa guna*, renders an elaborate discussion of the *gunas*, in regard to dealings between man and man, unnecessary.

Section 3. The Gunas as bearing upon the question of Activity and Inactivity.

One great misapprehension with regard to the *gunas* consists in thinking that the differentiation of the three *gunas* is based upon differences of activity and energy. The misapprehension sometimes entertained is that *sattwa guna* means rest and peace with a negation of action, and that the *raja guna* alone imply activity and energy, and that the *tama guna* denotes mere lethargy and confusion without activity.

That this is not the case is evident from passages quoted from the Bhagavat Geeta, here and else where, which deals with *sâttwik*, *râjasik* and *tâmasik* deeds, and *sâttwik*, *râjasik* and *tâmasik* actors.

Says the Geeta :—

"23. *Sâttwik* deed is that which is done by one disinterestedly as duty enjoined, without any personal attachment and without any passion or hatred."*

"24. That deed is *râjasik*, which is done interestedly or with conceit of self and with arduousness."†

"25. That deed again is *tâmasik*, which is begun with infatuation and without any regard to its enslaving or injurious effects on self and others, or without regard to one's competency for it."‡

"26. A *sâttwik* actor is he who is free from attachment, has no conceit of self, is imbued with steadfastness and is indifferent

---

* नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म्म यत्तत् सात्त्विकमुच्यते ॥२३॥

† यत्तु कामेप्सुना कर्म्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

‡ अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

whether the result brings to him benefit or not."*

"27. A *râjasik* actor is he, who is passionate, desirous of benefit to self, covetous, envious and impure and is affected by joy and sorrow."†

"28. A *tâmasik* actor is he, who is undisciplined, low-minded, stubborn, wicked, insulting, lazy, despondent and procrastinating."‡

Thus, there is action and actor within the sphere of all the three *gunas*, and therefore, the *sattwa guna* does not mean inactivity, nor the *rajas* is the only source of activity. The *tamas* too is confusion'

---

* मुक्तसंङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धासिद्धोर्निर्व्विकारः कर्त्ता सात्त्विक उच्यते ॥२६॥

† रागो कर्म्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्त्ताः राजसः परिकीर्तितः ॥२७॥

‡ अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्त्ता तामस उच्यते ॥ २८ ॥

Slokas 26—28, Chap. XVIII.

Geeta.

which may be inactive or tumultuously active.

Besides, the Bhagavat Geeta distinctly lays down that, man must work in all circumstances.

Says the Geeta :—

"In no circumstances can a man even for a moment remain without action. The *gunas* of nature perforce lead him to action."*

Therefore, activity and inactivity have nothing to do with the differentiation of the *gunas*. Man must always act. It is the state of mind with which he acts, the motive which he sets before him that differentiates the *gunas*. In the *sattwa guna* the motive is to conform to the Supreme Will ; in the *raja guna* it is to serve *aham* or self ; in the *tama guna* there is no intelligent motive but the man is led away by some infatuation or confusion. In short, the *sâttwik* man is God-centred, the *râjasik* is self-centred,

---

* न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्म्मकृत् ।
कार्य्यते ह्यवशः कर्म्म सर्व्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Sloka 5, Chap. III.

the *tâmasik* is uncentred. The *sattwa guna* really enlarges the sphere of one's existence, the *raja guna* contracts it, and the *tama guna* dwindles it into nothing.

The three forms of renunciation, as described by the Geeta,* remove all doubts on the subject.

"7. One should not renounce works that are enjoined. To renounce such through infatuation is *tâmasik*."

"8. When one renounces works, because it is arduous and difficult, it is *râjasik* renunciation. The man who does so, has not the benefit of renunciation."

"9. When one renounces the blind attachment to a work and all selfish motive

---

* नियतस्य तु संन्यासः कर्म्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्त्तितः ॥ ७ ॥
दुःखमित्येव यत्कर्म्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥
कार्य्यमित्येव यत्कर्म्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलञ्चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

Slokas 7—9, Chap. XVIII.

for it, but does the work as a piece of duty enjoined, this is *sâttwik* renunciation."

In fact, the term *karma* is often contra-distinguished from *dharma*, taking *karma* as work done under the influence of selfishness, and *dharma* as work done under the influence of a sense of duty or of *sraddha*. *Karma* in this sense is to be avoided. But, if it be used in a comprehensive sense to include *dharma*, surely it is not to be avoided, so far as it is identical with *dharma*. *Dharma* or duty is well known as being threefold :—1. *Achâra*, or duty to one's body and mind ; 2. *Vyavahâra*, or duty to the society ; 3. *Prâyaschitta*, or duty to one's soul or *âtmâ*. Now these are all work or *karma*, but they are not *karma* in the sense in which it is to be avoided.

Section 4. Summary of the discussion regarding the Gunas.

The Hindu writers deal with the *gunas* in various aspects as even the few quotations given indicate. Firstly, they discuss them with reference to their causes ; secondly,

they deal with them with regard to their effects; and thirdly, they consider their character in themselves. With reference to the causes, the *sattwa guna* is said to be caused by *jnana* or *buddhi, i. e.*, a perception and realization of the moral and spiritual order of the universe.* The *raja guna* is represented as being the result of a sense of *aham* or egotism which is not illuminated with *jnana* or *buddhi.*† The *tama guna* again is treated as the effect of utter want of *jnana*, and confusion even of the sense of *aham*. It is attributed to *avidya* or *ajnana*, i.e. ignorance and confusion.‡

In connexion with the question of the effect of the *gunas*, the question of enjoyment arises.

---

* सर्व्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

† पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्व्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

‡ यत्तु, कृत्स्नवदेकस्मिन् कार्य्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पञ्च तत्तामसमुदाहृतम् ॥ २२ ॥

Slokas 20—22, Chap. XVIII—Geeta.

With regard to the effect, the *sattwa* is described as producing happiness or tranquillity, as contradistinguished from pleasure and excitement.*

The Hindu writers, like European writers, do not include in happiness that momentary or immediate pleasure which a sensual act produces or which satisfaction of an animal passion occasions. The *rajaguna* is defined as that which produces misery. For, selfish pursuits, however productive of immediate pleasure, lead ultimately to sorrow and regret. That little book, entitled, 'Mirage of life', which embodies illustration from the lives of the great men in Europe in every branch of life,—of the statesman, the poet, the artist, the warrior, the man of fashion,—illustrates the position laid down by the Hindus regarding the *raja guna.* The

---

* *See Slokas 37 & 38, Chap. XVIII. quoted before in p.*

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

Sloka, 39, Chap. XVIII—Geeta.

tama guna is defined as producing confusion, destruction and infatuation. (See the extracts already made from the Mahâbhârata and the Geeta).

Then as regards the character of the *gunas*, the *sattwa guna* is called peaceful and tranquil, the *raja guna* full of struggle and labour, and the *tama guna* as being a state of torpor and lethargy. In fact, the *tama guna* is the most deplorable state of all. The Puranas say that when a man earnestly acts and stirs himself even against God, if it be with openness and candour, he is ultimately saved by coming in contact with Him. The cases of Ravana and Kumbha-karna, in the *Tretâ-yuga*, are referred to as illustrations of this idea. The English proverb, 'weakness is the mother of wickedness', also throws light on the point, and shows that the *tamas* is the worst of all the *gunas*. The respective character of the three *gunas* is aptly illustrated by the well-known example of the loving wife, the termagant wife and the false wife.

CHAPTER III.

Different States of Consciousness.

Section 1. The three states of Consciousness.

The opening passage of Santi-parva of the Mahabharata, already quoted, has, in effect, the following :—

" The *gunas* arise from their counterparts in the senses, the *manas* and the *buddhi.* "

These constitute the threefold division of consciousness expounded in books of Hindu philosophy.

The three states of consciousness are the following :—

1. The sensual state—more fully the sensuality-engrossed state.

2. The mental state—more fully the unbalanced mental state.

3. The spiritual state—more fully the morally and spiritually balanced state.

1. The sensual state is that state in which the sixth sense or the *manas* is in a state of stupefaction or confusion, and the objects of the five senses drive it into any channel of sensuality or infatuation.

2. The mental state, otherwise called the state of *ahamkâra*, is that in which the *manas* prevails as the sixth sense, which perceives the material relations of things with *âsakti* [selfish attachment] and *kâma* [selfish desires] and falls back upon itself with a sense of weakness and unsteadiness.

3. The spiritual state is the state called the *âdhyâtmik* state in which *jnâna* or *buddhi* prevails as the seventh sense, which perceives the moral and the spiritual order along with the physical order of things, with *bhakti* [faith] and *sraddhâ* [regard], and gets strength and support leaning on something higher than itself.

In Mahâbhârata, Sânti-parva, Section 247, is the following :—

" In man there are five senses.

" The *manas* is called the sixth.

" The *buddhi* is called the seventh.'

In section 248 of the same Parva we have :

1. "The impressions of the senses are superior to the senses ;

2. "The *manas* is superior to these impressions ; and

3. "The *buddhi* is superior to *manas.*"

The meaning of the above is that when the *manas* or the sixth sense is dormant, the impressions of senses lead the man.

But when the *manas* is active, it makes the impressions of senses its vaulting board to pursue selfish instincts and desires.

Where again the *buddhi* is awakened and a perception or *jnâna* of the moral and spiritual order of the universe has been acquired, the *buddhi* or *jnâna* leads the *manas* to objects of universal love and charity.

The Bhagavat Geeta has the following :

"42. The senses are called high ; over senses is the *manas* ; over the *manas* is the the *buddhi.*"*

---

* इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धि र्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

Sloka, 42. Chap. III.

The distinction between *manas* and *buddhi* is explained as follows: The *manas* is the principle of egoistic thinking and egoistic perception. The *buddhi* is the principle of self-impenetrating consciousness corresponding to what may be called faith or spiritual consciousness.

The following allegory contained in Section 254 of the Santi-parva will explain the position of the *manas* as placed between the senses and the spiritual faculty called *buddhi*.

"Let the body be called a city. The *buddhi* [when awakened] is its mistress. The *manas*, as dwelling within the body, is the minister of *buddhi* whose single aim is righteousness. The senses are the subjects that are employed by the mind upon the service of its mistress—the *buddhi*. For cherishing those subjects, *manas* displays a strong inclination for acts of diverse nature."

In these passages *buddhi* is used in the sense of the spirit illumined with a perception of the moral and spiritual order of the universe. When this is the case, the *manas*

also becomes a good agent and assists the *buddhi.* But when it is left alone to deal with the *senses,* it only develops the self and the *aham,* ignorant of the higher sphere of universal love and fellowship. Looking to this threefold division of consciousness, which is said to correspond to the three *gunas,* there can be no possible doubt what each of the three *gunas* means.

The *sattwa* is concomitant with the state of consciousness called *jnāna* or *buddhi. i.e.,* perception of the moral and spiritual order of the creation.

The *rajas* goes with that state of consciousness known as that of false self or *aham* in which the *manas* strives to acquire merely a dominion for itself and sees nothing beyond.

The *tamas* is the result of that state of consciousness in which the mind allows itself to be led away by gross objects of the external world in a state of confusion.

The distinction made by some western metaphysicians between the transcendental and the empirical corresponds to the distinc-

tion between the *sattwa* and the *raja-tama guna*.

Section 2. The three states of Consciousness (Continued).

Texts illustrating the three states of consciousness as they come in conflict with, and bear on, each other.

The lowest state of man's existence is the sensual state in which he is engaged with the material objects. The highest platform is that of *jnâna* or *buddhi*, which discerns, even in the objects of sense, *order*, *harmony* and *love*. These two levels of consciousness correspond respectively to the *tamas* and the *sattwa guna* as already shown.

Half way between these two levels, is that state of consciousness known as that of the *manas* corresponding to the *rajas*, which is higher than that of predominance of the senses and lower than that of *jnâna*.

The mind, which has not attained to the state of *jnâna*, is ever in an unsteady condition and in that sense regarded as constituting a false state, *viz.*, that of *aham.* The Mahâbhârata throws light on the above-mentioned distinctions as affecting human life by the following metaphorical description :—*

"Frightful is the current of life which, flowing in diverse directions, bears the world onward in its course. The five senses are its crocodiles ; the *manas* and its purposes are its shores ; temptation and stupefaction are the grass and straw that float on its bosom ; lust and wealth are the fierce reptiles that live in it ; truth forms the *tirtha* by its miry banks ; falsehood forms its surges, and anger its mire. Taking its rise from the Unmanifest, rapid is its current incapable of being crossed by persons of uncleaned souls. Do thou with the aid of *jnana* cross that river which harbours alligators in the shape of the passions."

---

* *See Santi-parva Sec. 250.*

The Bhagavat Geetâ impresses the same truths in similar metaphorical but more philosophical language.

It says—

"He is learned in the Vedas who knows that tree, the root of which is above [in the higher sphere], and the branches below [in the lower sphere] and which must be known as the indestructible." *

"The branches of which spread both above and below, cherished by the *gunas* which tend to objects of desire." †

"The branches throw down roots [as those of an *aswatha* tree] all around in this mortal world drawn by the attraction of *karma* [selfful course of life, the result of

---

* ऊर्द्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

† अधश्चोर्द्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्म्मानुवन्धोनि मनुष्यलोके ॥२॥

Slokas 1 & 2, Chap XV.

which is to bind man to the consequences of his acts]." *

" The entire shape of this tree cannot be known, neither its beginning, nor end, nor the way in which it exists. One should cut off the firmly fixed lower roots of this tree by means of the process called *âsanga, i.e.*, securing freedom from attachment, and thus one should seek the feet of that Being who is the beginning and end of all existence."†

The following from Mahâbhârata [Sânti-parva, Section 254], contains another similar metaphorical description of the phenomenon of the life of man :—

---

* न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढ़मूल-
मसङ्गशस्त्रेण दृढ़ेन छित्वा ॥३॥

† ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्त्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

Slokas, 3 & 4, Chap. XV.—Geeta.

"There is a wonderful tree, called *kâma* [selfful motive of life] in the heart of man. It is born of the seed called spiritual confusion. Wrath and pride constitute its large trunk. Constant selfish longing for action is the basin around its foot for holding the water that nourishes it. *Ajnâna* [want of the perception of a universal spiritual order] is the root of that tree, and mistaken hankering after external objects is the water that sustains it. Envy constitutes its leaves. The evil acts of past times supply it with vigour. Loss of equanimity and anxiety are its twigs. Grief forms its large branches, and fear is its sprout. Longings after diverse objects that are apparently agreeable, form the creepers that twine round it on every side. The man, who is the slave of desires bound in chains of iron sitting around that fruit-yielding-tree, pays his homage to it in expectation of obtaining its fruit.

"But he, who unfastening those chains cutteth down that tree and seeketh to cast off both pleasure and sorrow attending it, succeeds in attaining to the end of both.

The foolish man, who nourishes this tree by indulgence in the objects of the senses, is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered."

Section 3. The three states of Consciousness (Concluded).

In the higher state of consciousness, one is free from the evils of the lower state, but is not deprived of what is good in the lower state.

"70. As water falls into the full ocean and it remains tranquil and calm, so tranquil and happy is the man into whose heart all desires enter and not the man who seeks them with greed."*

---

* आपूर्य्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत् कामा यं प्रविशन्ति सर्व्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

Sloka, 70, Chap. II—Geeta.

This supremely high state of mind is thus described in Mahâbhârata, Sânti-parva, Section 251 :

" One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with the Supreme Spirit, is said to be conversant with all the Vedas ; one that is divested of passion, being content with the knowledge of the soul, never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person. Having performed only various kinds of religious rites and diverse sacrifices completed with gift of *dakshinâ*, one does not acquire the status of a Brâhmana, if one is devoid of compassion and hath not given up passions. When one ceases to fear all creatures and when all creatures cease to fear him, when one never desires for any thing nor cherishes aversion towards any thing, then is one said to attain the status of a Brâhmana. When one abstains from injuring all creatures in thought, speech or act, then is one said to acquire the status of a Brâhmana. There is only one kind of bond-

age in this world, *viz.*, the bondage of passions, and no other. One that is freed from the bondage of desire attains to the status of a Brâhmana.

"Freed from the control of desires like the moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time. That person into whose mind all sorts of desire enter like diverse streams falling into the ocean, without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desires for all earthly objects. The latter even if he attains to heaven has to fall away from it.

"The Vedas have truth for their recondite object. Truth has the subjugation of senses for its recondite object. The subjugation of senses has charity for its recondite object. Charity has purification for its recondite object. Purification has renunciation for its recondite object. Renunciation has happiness for its recondite object. Happines has heaven for its recondite object. Heaven has tranquillity for its recondite object. For

the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of emancipation and which scorching all griefs and all distractions and doubts together with all longings moistens them in the end. One possessed of those six attributes, *viz.*, contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness and freedom from envy, is sure to become full or complete."

Thus the highest level of human existence does not mean a demolition of all desires but a purification of them by one engulfing desire of universal good, in which other desires are to be merged, and to which they are to contribute in a tranquil state. To demolish desires would mean the demolition of all work, but the Geeta shows the absurdity of it.

"4. Men are not to be credited with freedom from *karma* (work), when they refrain from work ; nor are men perfected by renunciation of all work." *

---

* न कर्म्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ॥
न च सन्यासनादेव सिद्धिं समधिगच्छति ॥४॥

Sloka 4, Chap. III.—Geeta

"5. Men cannot remain without work or desire even for a moment. Impelled by the three *gunas* of nature they must work at all times." *

6. He, who checks all his active organs of sense, and, at the same time, dotes over the objects of sense in his mind, is a hypocrite." †

"7. But he, who regulates the senses by his mind, and thus iudulges in work without being controlled by any selfish desire, is reputable." ‡

Far from teaching inactivity, the Geeta insists on work, but work cleansed of all impurity.

---

* न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्म्मकृत् ।
कार्य्यते ह्यवशः कर्म्म सर्व्वः प्रकृतिजैर्गुणैः ॥५॥

† कर्म्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढ़ात्मा मिथ्याचारः स उच्यते ॥६॥

‡ यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्म्मेन्द्रियैः कर्म्मयोगमसक्तः स विशिष्यते ॥७॥

Slokas, 5-7 ,Chap. III.—Geeta

"25. The very things, that persons who are slaves of desires do, may be done by men whose souls have been illumined by *jnana* for the sake of humanity." *

"30. Make Him the object of all your works and sacrificing unto Him all things with your heart and soul, go on working and doing, and you will feel no wear and tear."†

The above passages from Mahâbhârata and Bhagavat Geeta amply make clear the following propositions :—

1. That the Hindu philosophers make a distinction between *kâma* (passion) and that higher thing, called, *sraddhâ* (purified desires). *Kâma* is desire which controls and confounds the man. But *sraddhâ* with *bhakti* [or the desire to do duty], sacrificing all to the Supreme Will, is an attribute of the illumined soul and leads to holiness.

---

* सक्ताः कर्म्मण्यविद्वांसो यथा कुर्व्वन्ति भारत ।
कुर्य्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

† मयि सर्व्वाणि कर्म्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्म्ममो भूत्वा युद्यस्व विगतज्वरः ॥३०॥
Slokas, 25 & 30, Chap. III.

2. That they insist on the subjugaton of the *kâmas*, but not of the desires indentified with *sraddhâ* and *bhakti* that lead to sanctity and purity. In true faith, *sraddhâ* is an element.*

It is simply by misunderstanding language that European writers impute to the Hindu philosophy, *a doctrine of suppressing all desires whatever*; in other words, of inculcating the necessity of divesting man altogether of will.

The word *kâma* from the context in which it is usually used can never mean desire as a colourless act of will. It means such a state of desire as entirely possesses a

---

* योगिनामपि सर्व्वेषां मद्गते नान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमोमतः ॥४७॥

Sloka 47, Chap VI—Geeta.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥
ये तु धर्म्मामृतमिदं यथोक्तं पर्य्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

Slokas, 2 & 20, Chap. XII—Geeta.

man or presses upon him by the force of his selfish attachment. It is this state of desire that the Hindu philosophers condemn as enemy and insist on getting rid of.

Where, however, a man is master of his desires by submitting to a higher standard, he has no *kâma*. Then he is influenced by the higher motives afforded by *jnana* and *bhakti*. He resolves all things unto the Arbitration Supreme and sacrifices all things to the Supreme Will. This is a state of emancipation.

Kâma is contradistinguished from *sraddhâ* in its higher sense thus : The former is a desire originating in a selfish impulse. The latter is a desire originating out of deference to some one or something higher than self. As regards *sraddhâ* in its broader sense, see Geetâ, chapter XVII.

Kâma is a desire for a thing for one's own sake and not for the sake of duty. A desire for a thing, not for one's own sake but for something higher and nobler, would not come under the category of *kâma*. The Mahâbhârata say :—

"That person into whose mind all sorts

of desire enter and take diverse courses falling into the ocean (of his mind) without being able to disturb it, succeeds in obtaining tranquillity and not the man who cherishes desires for all things for all earthly objects."

As already observed, the Geeta also says the following :—

"The very things, that person who are slaves of desires do, may be done by men whose souls have been illumined by *jnana* for the sake of humanity."

In fact, in a state of emancipation the working of the mind is increased a hundred-fold instead of being decreased. Only the working is serene, peaceful and blissful. The passage, just quoted, which speaks of all sorts of desires entering into the emancipated soul and of taking diverse courses, shows it.

Bhagavat Geeta further states,—"the mind that suffers itself to be engrossed by a particular thing can never attain to *samâdhi*, or emancipation."*

---

* भोगैश्वर्य्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

Sloka, 44, Chap. II.

The Geeta forbids being engrossed by passion for any particular object. The remedy it prescribes for this disease of passion is simple.

It is this: "Never set your heart upon any object for the sake of any consideration of your own little self. But work, as you must, in furtherance of the moral and spiritual order of the universe."

Section 4. Development out of Suppression.

Thus according to the Hindu system of moral philosophy, the maxim is,—'pursue your duty and not any personal selfish desire and all your desires will be realized unsolicited.' In other words, 'eschew the pursuit of all selfish pleasure and you will realize all sorts of pleasure (happiness) unsolicited.'

According to this system, the pursuit of a desire in a selfish way is suicidal; in other words, the pursuit of a selfish pleasure is suicidal. But desires are realized and happiness is secured by doing duty. Therefore the Hindu sages enjoin the suppression of *kâma*

or selfish desire, but they point out that out of this suppression cometh the fulfilment of all desires with purity and happiness.

To be completely mastered or wholly possessed by selfish passions and sensual objects is to be swayed by the *tama guna.*

To be free from selfish passions and the influence of sensual objects is to be swayed by the *sattwa guna.*

To be subject to a struggle between the action and reaction of selfish desires and selfish motives is to be swayed by the *raja guna.*

The three states of mind include both intellectual and emotional phases.

The emotional phase of the *tama guna* is infatuation. The intellectual phase is a hopeless blundering condition.

The emotional phase of the *raja guna* is *âsakti* or selfish attachment to persons and things. The intellectual state of it, is distraction and prejudice of judgment.

The emotional phase of the *sattwa guna* is *bhakti* [reverence] and *priti* [love]. The intellectual state of it is a sound comprehension and clear judgment.

As already observed, the Hindu writers no less than the European writers, contrast happiness with pleasure. The following from the Bhagavat Geeta will make it clear.

"36-37. *Sâttwik* enjoyment is that which consists of discipline-bred cheerfulness leading to the end of all sorrow, which may be accompanied with painfulness in the beginning, but which terminate in the happiness that resuls from self-complacency."*

"38. *Râjasik* enjoyment is that which proceeds from the application of the senses to the objects there of and which gives pleasure at the outset but ends in grief."*

"39. *Tâmasik* enjoyment is that which consists of confusion and infatuation of mind both in the beginning and in the end, and which proceeds from dormancy, lethargy and delusion."*

---

* *See the original Slokas quoted before in pp, 39 and 54.*

Section 5. The Intellectual Faculties.

It has been already seen that the intellectual operations enter into, more or less, at least the two states of consciousness known as the *âdhyatmik* and the *mânasik*. The English words 'person,' 'imagination' and 'memory' are more or less equivalent to *buddhi*, *dhyana* and *smriti*.

How these faculties enter into the three states of consciousness will appear from the following passages in the Geeta, which describes the three phases of the understanding or pure intellect generally :—

"30. That understanding is *sâttwik* by which one can distinguish between the necessity of action and the necessity of forbearance, between sound deed and unsound deed, between fear and courage, in short, between bondage and freedom."*

'31. That understanding is *râjasik* by which the distinction between virtue, and

---

* प्रवृत्तिञ्च निवृत्तिञ्च कार्य्याकार्य्ये भयाभये ।
बन्धं मोक्षञ्च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
Sloka, 32, Chap. XVIII.

vice, between duty and dereliction of duty, is improperly understood."*

"32. That understanding is *tâmasik* which confounds virtue with vice and perverts the meaning and object of every thing."†

Thus it appears that each of the three functions—reason, imagination and memory—has a treble aspect, including a *sâttwik* and a *râjasik* aspect.

The *râjasik* imagination and memory are concerned with objects of pleasure and gain. The *sâttwik* imagination and memory consist of *dhyana* or contemplation of high and noble objects and the study and recollection of moral and spiritual truths and of pure and high examples.

In the higher sense of the terms, '*prajna*' '*dhriti*' and '*smriti*' are functions of *jnana* or *buddhi*. In the lower sense they are the

---

* यया धर्म्ममधर्म्मञ्च कार्य्यञ्चाकार्य्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥२१॥

† अधर्म्मं धर्म्ममिति या मन्यते तमसावृता ।
सर्व्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥२२॥

Slokas, 31 & 32, Chap. XVIII.—Geeta

functions of *manas*. In the one sense their objects are lofty, in the other they are low.

It may be said that this is a faulty classification, inasmuch as it proceeds not upon the character of the functions themselves, but with regard to their objects.

But the answer is this. Judgment, imagination and memory change their very character according to the two classes of objects on which they are employed. As functions of *jnana* or *buddhi*, they are clear, powerful and easy. But as functions of *manas* they are misty, weak aud arduous. Under the influence of *jnana* [the minister of the pure soul], they are comprehensive and reliable. Under the *manas* [the minister of self], they are mixed with prejudice and passion. It should be noticed in this connection that the intellectual occupations consisting of studies of science and art, partake of that good and useful character which is the result of a combination of the *sattwa* and the *raja guna*.

Section 6. The Rashas or Sentiments.

As affecting the three states of consciousness, the subject of the intellectual powers has been briefly discussed. There is, however, another set of powers, rather susceptibilities, called the *rashas*, which also requires some explanation in their bearings upon the three states of consciousness, in fact in their bearings upon the three *gunas*.

The *rashas* are susceptibilities which, though not ignored, are not systematically treated in western philosophical works. A *rasha* is a susceptibility or sentiment the position of which is between perception and acts.

There are various *rashas* such as the sense of the beautiful, the serene, the sublime, the pathetic, the ludicrous, the rough and the disgusting.

Some of these belong to the highest state of consciousness called that of *jnana*, in other words, to the *sattwa guna*. Others to the *manas* or the *raja guna*, and others to the sensual state or the *tama guna*.

A *rasha* is gentler than an active emotion.

It touches the mind, and sometimes gently permeates and dissolves it, as if it were.

Such of the *rashas*, as arise from a perception of the moral and spiritual relations of things, belong to the *sattwa guna*.

While those which arise from the sense of selfishness, as connected with the perceptions of the material relations of things, appertain to the *raja guna*.

And those that arise from a perversion of all relations and from utter confusion belong to the *tama guna*.

Thus the *madhura* (or the sense of the beautiful), the *karuna* (or the sense of the sympathizable), and the *sânta* (or the sense of the serene) belong to the *sattwa guna*.

The *veera* (or the sense of the brave) and the *hâsya* (or the sense of the laughable) may either belong to the *sattwa* or the *raja guna* according to the circumstances.

Then the *raudra* (or the scorching) belongs to the *raja guna*.

And the *vibhatsa* (or the disgusting) always belongs to the *tama guna*.

If a man succeeds in cultivating the

sâttwik rashas with *bhakti* and *shraddhâ*, that cultivation would alone secure him *jnana*, which is the essential concomitant of the *sâttwik* state. For, the *rashas* appertain to the heart which is the vital part of a man's existence. In fact, *jnana* or *buddhi*, as defined by the Hindus, is not a thing of the brain alone. It is something higher than the brain and includes the feeling nature of man known as the heart.

The Christian saying is,—'keep thy heart with diligence, for out of it are the issues of life.' Now the *rashas* are things of the heart.

So, if you cultivate the higher *rashas* with *bhakti* and *sraddha*, you ascend the stair of the *sâttwik* state.

The reader will realise the supreme beneficial influence of the *rashas* by reading the Sreemat Bhâgavat.

The sense of the beautiful belongs to the *sattwa guna*, because there is no selfishness in it. Kant analyses the feeling of the beautiful to be that delight, which is entirely disinterested.

CHAPTER IV.

Dual division into the Morally Right and Morally Wrong.

Section 1. Dual division of the Gunas corresponding to Right and Wrong.

The division of the tendencies of nature into the three *gunas*, is a scientific and exhaustive division. It has been explained that, concretely the existence of one *guna*, separately from the others, can scarcely be imagined. But abstractly, for a scientific view, they must each be considered separately. The mechanical powers as scientifically defined, are never met with in the actual world free from complications. Nevertheless, the abstract definitions given of them, are indispensably necessary for an accurate knowledge of them. Similarly, you may not find any one of the *gunas* existing in the world without complications and combinations. But they must be studied as free from such complications and combinations. For the purposes of a scientific study of the

tendencies and forces of nature, the triple division made by the Hindus seems to be a proper division.

But a dual division is more useful for purposes of the practical world, and it is not difficult to make such a division. A dual division is, in fact, practically made by the Hindus as well as other nations, into—(1) the right or proper tendencies, and (2) the wrong or improper tendencies. In this dual division the *sattwa guna* falls under the first head and the *tama guna* under the second.

But how is the *raja guna* to be dealt with? As regards the world of business, the *raja guna* is the most important of all the *gunas.* The *sattwa* and *tamas*, occupying extreme positions, are not required largely to be taken into account in considering worldly dealings. In worldly matters they are more useful as exhibiting respectively the highest and the lowest ideas, the one to be aimed at and the other to be avoided. But every worldly act is more or less *râjasik.* If the *raja guna* be placed under the second head, *i.e.*, the head of the wrong, then all

worldly acts would be wrong. Such distribution of the *gunas* is manifestly absurd for purposes of considering what is right and wrong in the world of practical life.

It is necessary to examine the character of the *raja guna* as bearing upon this question.

Raja guna is the self-centering and self-inflating tendency. It is the attribute of *ahankâra*. It is placed between the *sattwa guna* and the *tama guna*. As occupying this position, it has two phases. It sometimes leans towards or approaches the *tama guna*. For instance, the bestowal of alms on the poor men for the sake of reputtion, or for laying them under obligation, would be an exhibition of the *raja guna* ; and robbing a poor man of his pittance by violence or wickedly, would also be an exhibition of the *raja guna*. It is clear that there is a vast difference between the two cases. In short, in the former case *raja guna* leans towards the *sattwa guna*, and in the latter, towards the *tama guna*.

Thus the *raja guna* has a higher and a

lower phase which may be respectively called the *sattwa-râjasik* and the *tama-râjasik* tendency.

The Santi-parva recognizes such a division of the *raja guna* into *sattwâsrita rajas* and *rajâsrita tamas*, and draws attention to the distinction between these to sections of the *raja guna*.

The *raja guna* being thus split into two, it becomes easy to make a dual division of the *gunas* as follows :—

1st. The *sattwa-rajas* with the *sattwa*,

2ndly. The *tama-rajas* with the *tamas*.

There is no difficulty about understanding *sâttwik* and *tâmasik* acts.

But as regards the distinction between *sattwa-râjasik* and *tama-râjasik* acts, it is this. Both these classes of acts are marked by a sense of inflation of self and by selfish motives. But the one class is not hurtful to society, nay it is often, in effect, beneficial to society. The other is hurtful to, and not tolerated by, society. The former, as harmonizing with social requirements, has a *sâttwik* tinge ; the latter, being the

reverse, has a *tâmasik* tinge. Doing charitable acts or acts of utility for fame, pursuing projects of ambition or gain without hurting the interests of society, are examples of *sattwa-râjasik* acts; oppressing and injuring people led by motives of pride or gain are examples of *tama-râjasik* acts.

This dual division of the *gunas* corresponds to the classification of acts into *dharma* and *adharma* or of *nyaya* and *anyaya*. *Dharma* includes not only *sâttwik* acts but the *sattwa-râjasik* acts also. So *adharma* includes not only *tâmasik* acts but *tama-râjasik* acts also. This division, it will be seen, is the basis of the sense of right and wrong, according to the modern signification of the terms, and constitutes the principle of worldly morals.

Section 2. Conscience or the Moral Sense.

THE term conscience, or the moral sense, is applied to the sense by which the distinction, between what is morally right and what is morally wrong, is made, *i e.*, the distinction

between the *sattwa* and *sattwa-raja gunas* and the *tamas* and *tama-raja gunas.* The western writers quarrel over the question whether this sense is innate or acquired. Now there is no doubt that it is innate in one sense. It is innate in the sense that the *sâttwik* and the *sattwa-râjasik* tendency naturally exists in man, and also in the sense that when the *sâttwik* or the *sattwa-râjasik* principles are enunciated, a feeling arises in their favour as contradistinguished from the *raja-tâmasik* and the *tâmasik* principles.

But as regards the question—what particular acts or what particular classes of acts are morally right and morally wrong, this can only be determined by a sense of expediency or by the opinion of the society in which the question arises.*

According to the Hindu system, questions of spiritual right and wrong are trea-

---

* अनाम्नातेषु धर्म्मेषु कथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्म्मः स्यादशङ्कितः ॥१०८

Sloka 108, Chap. XII—Manu Sanhitâ.

ted in religious books or books of *paramârtha*. But as regards the specification and classification of acts morally right and morally wrong, these are dealt with in the moral codes known as the *dharma shâstras*.

These *dharma shâstras* embody the quintessence of the wisdom of the sages of the past. They thus represent the best social public opinion in one sense. Therefore, in determining what particular acts are *sattwa-râjasik* or morally right, and what are *tama-râjasik* or morally wrong, the injunctions of the *dharma shâstras* are of greater importance than the calculations of utility or expediency of any individual.

In the Geeta, an appeal* is made to a

---

* स्वधर्म्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रिया पार्थ लभन्ते युद्धमीदृशम् ॥३२॥
अथ चेत् त्वमिमं धर्म्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्म्मं कीर्त्तिञ्च हित्वा पापमवाप्स्यसि ॥३३॥

Slokas 31-33, Chap. II.

sense of expediency and to the *dharma shâstras* to make Arjüna feel the moral distinction, based upon the differences between the higher and lower *râjasik* tendencies.

He is asked to note,—"that according to the *shâstras* (which represent the opinions of the wise men of the past) nothing is a higher virtue to a *Kshatriya* than to carry on a just war."

The appeal to the *raja-sâttwik* as contradistinguished from the pure *sâttwik* is more distinctly made when Arjüna is asked to remember "that people will publish his ill-repute for ever and that men of honour should prefer death to ill reputation.!"

The term *pâpa* (vice) means what is morally wrong, while the term *vishayikatâ* (selfish worldliness) is used to denote what is spiriually wrong.

Now *pâpa* or what is morally wrong is defined as follows in the Mahânirvâna Tantra:

अकीर्त्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्त्तिर्म्मरणादतिरिच्यते ॥३४॥

Sloka 34, Chap. II.

"14. Doing what is forbidden and omitting to do what is enjoined."*

"15. It is divided into two parts as it causes injury to one's self or to others."†

It is clear that generally in avoiding *pâpa* one has self-love and the fear of social punishment in view.

But in avoiding selfish worldliness, one has in view a higher sphere of spiritual existence and love to God. Thus the negation of *pâpa*, *i. e.*, *pünya*, may be *râjasik* though mixed with a tinge of the *sattwa guna*, and the negation of worldliness is *paramârtha* which is purely *sâttwik*.

---

* अनुष्ठानं निषिद्धस्य त्यागो विहितकर्म्मणः ॥१४॥

† पापं द्विविधं— * * *

स्वानिष्टमात्रजननात् परानिष्टोत्पादनात् ॥१५॥

Slokas 14 & 15, Chap. XIV.

Section 3. The Importance of the Worldly Distinction of Right and Wrong.

The importance of securing the cultivation of what is right even from a selfish point of view should not be underrated. The *tama-râjasik* tendency is a powerful tendency. It is the parent of the enemies—*kâma*, *krodha*, etc., hereafter explained, which constantly work to lead one to utter ruin. If one can rise over this *tama-râjasik* tendency by cultivating the *sattwa-râjasik* tendency, it will be a great decided step in the right direction.

Even in the worldly sense of what is right, the purely *sâttwik* acts are not excluded, though the *sattwa-râjasik* acts form the main portion of it. In the worldly sense of what is wrong the purely *tâmasik* as well as *tama-râjasik* are similarly embraced. But practically as regards worldly dealings and business affairs, the distinction of right and wrong lies between the *sattwa-râjasik* and *tama-râjasik* acts. For, the purely *sâttwik* acts on the one hand, and the purely *tâmasik* acts on the other, are but rarely met with in

the practical worldly concerns. Besides, as regards the *tâmasik* acts, the *tama guna*, being constituted of confusion, sometimes no moral distinction is attributable to it.

Thus the distinction of right and wrong as a moral distinction, especially according to the systems of western ethics, is practically a distinction between the *sâttwa-râjasik* and *tama-râjasik* acts, both being phases of the *raja guna*. One is the higher phase and the other the lower. One approaches the *sâttwa guna*, the other approches the *tama guna*, as has been explained before.

Education, public opinion and the state laws have a great influence in inducing men, though selfishly disposed, to remain within the limits of harmlessness. Many by nature and by the influence of self-respect and pride keep themselves within such limits. In this way, the *tama-râjasik* tendency is generally defeated. The *tama-râjasik* tendency means selfishness outrunning all limits and driving one headlong into an utterly confused and disorderly state ; as for instance, using violence through rage, or taking

away another's property by deceiving him or by stealth, and the like. These acts are not absolutely *tâmasik*, but *tama-râjasik*; for, there is method and shape in them intelligently dictated by selfish desires, and they are not characterized by torpor or confused tumultuousness.

If such acts are prevented by the influence of a sense of self-respect, or vanity, or fear of social opinion, and the laws of the country, the society is protected. The motives of forbearances afforded by circumstances like the above, are of course not very high and cannot be placed higher than the *raja-sâttwik* level.

Thus the *sattwa-râjasik* state of mind is a very useful state. Besides, one should not forget that it is not always safe to attempt rising at the top of moral progress by a sudden leap. It often also happens that, while one thinks that by refraining from active works of selfish pursuit, he is attaining to the *sattwa guna*, he is really lapsing into a state of *tâmasik* torpor and uselessness. Thus Arjüna was urged to

take up arms even on the ground of saving his reputation ; as, surely it was better that he should do duty from a selfish point of view, than that he should omit to do it altogether. Of course the higher ground of doing duty disinterestedly and by way of self-sacrifice was the ground which was more strongly and more repeatedly urged.

Section 4. Conscience and Virtue and Vice.

It will be seen that conscience, or the moral faculty, as it is popularly understood is not even co-extensive with the *sattwa-râjasik* as contradistinguished from the *tama-râjasik* tendency. For, the *sattwa-râjasik* tendency includes not only the cases of a man's action concerning others, but also those directly concerning his own interest as an individual. But the word conscience is not always extended to the latter class of cases. Whether a man looks to

his own health, or to his own rights, or neglects them, is seldom thought to be a matter of conscience. But whether he observes his duties to others as regards their health or their rights, is called a matter of conscience. The *sattwa-râjasik* tendency, however, as contradistinguished from the *tama-râjasik* tendency, covers both classes of cases. Similarly, the pure *sâttwik* tendency either concerns one's self in relation to himself or in relation to others. When it concerns simply one's own self it would hardly be called a matter of conscience.

While the application of the term conscience is mostly limited to one's acts concerning others, the terms virtue and vice are co-extensive respectively with *sattwa guna* and *sattwa-raja guna* on the one hand and *tama-râjas* and *raja-tâmas* on the other, whether concerning one's self or others. These terms have both a subjective and an objective sense. In the subjective sense they indicate the qualities of a man's mind. In the objective sense, they mean the acts which proceed from those qualities. The

means by which virtue is secured are called, by the Sanskrit writers, *dama*, *yama* and *sama*. By *dama* is meant subjugation of the passions ; *yama* means the regulation of the desires, and *sama* means securing harmony among them. Practice and education are among others the processes by which *dama*, *yama* and *sama* are effected. According to the Hindus, the first step to acquire the power of *dama*, *yama* and *sama*, is to bring the bodily functions more or less under control and to purify the body. Among other means this is secured by exercise of *yoga* and self-discipline. They also insist on the necessity of a *guru*.

CHAPTER V.

Dual division into the Spiritually Right and Wrong.

Section 1. Dual division of the Gunas, Corresponding to the Spiritual and the Worldly.

The Hindu philosophers make another dual division or distribution of the *gunas* by which the *sâttwik* state is put in contrast with the *râjasik* and the *tâmasik* states put together. The *sâttwik* state is the spiritual state, and both the *râjasik* and the *tâmasik* states are the worldly. The *sâttwik* state is called that of *jnana* or *sat*, the two others together is called the state of *ajnana* or *asat*. The *sâttwik* condition alone constitutes what is spiritually right; whereas, what is morally right includes also the *sattwa-râjasik* which however is spiritually wrong.

Thus upon this division is founded the sense of right and wrong spiritually. For, the spiritual sense of right and wrong, accor-

ding to the Hindus, is that, one should be purely *sâttwik* without any tinge of *ahankâra* of self. Accordingly, even a *sattwa-râjasik* act, *i. e.*, an act of *dharma* from motives of selfish benefit, will not be spiritually right according to the Hindu system. The Geeta describes the qualities of *jnana* and calls the opposite qualities to be those of *ajnana*.

The essential feature of *jnana*, as already shown before, in discussing the triple division of consciousness, is the perception of the moral and spiritual order of the universe. The perception of the moral and spiritual order of things necessarily leads to *bhakti* (faith). Accordingly, among the qualities of *jnana*, *bhakti* has a prominent place. One who has genuine faith in the God of love, naturally feels himself as an atom of dust before Him and before His created beings. Hence, humility and unassumingness are elements of *jnana*. He will also feel a sense of nothingness about the worldly pleasures, discipline his body and mind, behave towards his neighbours with

love and forbearance,—thus will possess sympathy, forgiveness and simplicity, naturally be inclined to prefer places fit for contemplation, will not like to mix with miscellaneous crowds, and will keenly feel the evils of birth and death, decrepitude and disease and of misery.

The above mentioned twenty qualities are qualities of *jnana* or of the *sattwa guna*.

An act of *jnana* is called *sat*, and the reverse is called *asat*.

"26, The term *sat* is applied to the state of being substantial and right, and to the state of spirituality, as well as to good and broad-hearted acts." *

"27. The term is also applied to being employed in sacrifice and penance as well as to the acts incidental thereto." †

---

* सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्म्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

† यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Slokas 26 & 27, Chap. XVII—Geeta.

It needs hardly be said that the terms *sat* and *asat* are often degraded from this *sâttwik* sense to mean only the worldly moral distinction between the two phases of the *raja guna*. But it has been thought fit to apply only the terms *dharma* and *adharma*, or *nyaya* and *anyaya*, to denote this latter distinction, as these terms are usually used to indicate this distinction.

It should be noticed that in the division into what is spiritually right and spiritually wrong, while *jnana* with its necessary concomitants—*bhakti* or *dhyana* and *sraddha*—is on one side, the *manas* as associated with sensuality is on the other side. The *mânasik* state of consciousness has been described before. It virtually consists of the things mentioned in the Geeta as follows :—

"Longing, aversion, pleasure and pain, a consciousness between action and reaction, and imagination." *

---

* इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
* * * ॥६॥

Sloka 6, Chap. XIII.

The highest spiritual state, which is often described as a state above all the three *gunas*, is, in reality, the state of absolute *sattwa*.

Says the Geeta :—

"45. The matter of the Vedas is that of triple *gunas*. But thou dear Arjüna be above the triple *gunas*." *

Section 2. Division into Jnana and Ajnana, illustrated by texts.

This dual division into *jnana* and *ajnana*, or *sat* and *asat*, by which the *sattwa guna* is placed on one side and the other two *gunas* together on the other, is illustrated and emphasized by the Hindu authors in various ways. The qualities of mind which constitute the *sâttwik* character are called the *daivik* (divine), as contradistin-

---

* त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

* * * *

Sloka 45, Chap. II.

guished from the *âsurik* qualities constituting the *râjasik* and the *tâmasik* characters.

The Bhagavat Geeta has the following :—

"6. There are two sorts of character in the world, the *daivik* and the *âsurik*." *

The following *slokas* describe the *daivik* or the *sâttwik* character.

"1. Fearlessness, purity of mind, disposition to spiritual knowledge, charity, self-restraint, sacrifice, study of self, discipline and simplicity." †

"2 & 3. Freedom from envy, from anger, from animality, from greed, from effrontery, and from arrogance, truthfulness, abstinence, composure, kindness to all, mildness, shame at failing, energy, forgiveness, power of comprehension, cleanliness

---

* द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

* * * ॥६॥

† अभयं सत्वसंशुद्धिर्ज्ञानयोग व्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

Slokas 6 & 1, Chap. XVI.

—Geeta.

and inoffensiveness, are the qualities of those born under *daivik* influences." *

The *âsurik* qualities are described as follows.

(i). In brief—

"4. Arrogance, pride, conceit, anger, roughness and want of higher perception." †

(ii). In detail—

"7. The creatures, of an *âsurik* tendency know no positive and no negative duty, nor cleanliness, nor purity of behaviour, nor truthfulness." ‡

"8. They believe the world as fiction, recognize no Lord of it, regard it as

---

* अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

† दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

‡ प्रवृत्तिञ्च निवृत्तिञ्च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

Slokas, 2 & 3, 4 & 7, Chap. XVI. —Geeta.

created by mere contact of couples being the result of mere carnal passion.*

"9. Taking this view these little-minded creatures become causes of disturbance, injury and destruction." †

"10. Being possessed by passions which can never be satisfied and full of arrogance and boast, and being mastered by a belief that God can be bullied into granting prosperity by means of *mantras*, they proceed on with impure heart." ‡

"11 & 12. Up to death, full of endless anxiety, they pursue objects of attachment and passion, and concluding that the enjoyment of objects of sensual pleasure is the end of life, they become enchained to a

---

* असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥८॥

† एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोहिताः ॥९॥

‡ काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रता ॥१०॥

Slokas, 8—10, Chap. XVI.—Geeta.

thousand expectations and they devise means of earning wealth, just as men overmastered by attachment and impatience would do."*

This dual division into spirituality and nonspirituality (*jnana* and *ajnana*) is further illustrated by the *slokas* of the Geeta, in which the descending course of the *vishayi* (worldly) and the ascending course of the *sanjami* (the spiritually disciplined) are described.

(i). The condition of the *vishayi* :

"62. Those who contemplate objects of sense get attached to those objects. From this attachment grows *kâma* (sensual desire), and from *kâma* proceeds *krodha* (loss of temper)" †

---

* चिन्तामपरिमेयाञ्च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

Slokas, 11 & 12, Chap. XVI. —Geeta.

† ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

Sloka 62, Chap II.—Geeta.

"63. From *krodha* proceeds *moha* (infatuation), and from infatuation confusion of memory. From loss of memory grows loss of uuderstanding, and from loss of understanding comes ruin of the man." *

"66. He has no sense who is not self-concentrated, neither has he kindly feelings. From want of kindly feellngs there is no peace, and he who has no peace has no happiness." †

"67. He, whose mind courses over the senses and follows them, has his understanding drowned, as a boat in the ocean is sunk by the wind." ‡

(ii) The condition of the *sanjami* :

---

* क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६३॥

† नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

‡ इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

Slokas, 63, 66 & 67, Chap. II.

—Geeta.

"64. The man who is self-controlled attains tranquillity at the same time that he enjoys the objects of sense ; for, he enjoys them without any passion or excitement." *

"65. From tranquillity all griefs vanish, and his *buddhi* (understanding) is soon fairly seated." †

68. Therefore know, that he, whose senses are completely under control, has his sound judgment and insight firmly established." ‡

"69. Where others find darkness the *sanjami* (self-controlled man) finds broad day and *vice versa*." §

---

* रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

† प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

‡ तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

§ या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

Slokas, 64 & 65, 68 & 69 Chap. II.—*Geeta.*

Section 3. Right and Wrong Morally and Spiritually.

It has been shown that the standard of worldly right, takes in not only the *sattwa guna* but also one-half of the *raja guna*. But the standard of the spiritually right takes nothing of the *raja guna* in it. The leading idea in the Hindu mind is that of the spiritually right. This is simply shown on reference to any Hindu philosophical work.

Says the Geeta—

"27. Owing to the distinctions caused by the influx of desire and hatred (product of *raja guna*) all creatures are confounded."*

"28. But those persons, who by continual good work have risen above vicious tendencies, worship Me with unshaken devotion." †

---

* इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥२७॥

† येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढ़व्रताः ॥२८॥

Slokas. 27 & 28 Chap. VII.

Thus to enjoy the pure blessing of worshipping God with the entire heart, one must have his desires merged in pure spirituality.

Says the Geeta—

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥*

The following lines from Cowper may be aptly quoted here as an equivalent to the above :—

"Happy the man who sees a God employ'd
In all the good and ill that chequer life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme."

Again—

"16. He is the beloved of Me, who is independent, pure, diligent, free from bias and anxiety, and who has given up all selfish efforts."†

---

* *Sloka 56, Chap. XVIII.*

† अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥
Sloka 16, Chap. XII.—Geeta.

"5. One who is free from vanity and infatuation, who has risen above attachment to the senses, who is always in a state of spirituality, who has got himself above all cravings, who is free from distractions of pleasure and pain, such a one, not being in the possession of ignorance and confution, is blessed with the touch of His holy foot."*

In fact, it is axiomatic with the Hindus that, only the acts of the *sâttwik i, e.*, of the person who centers all his affection in the God of love, are spiritually right ; and that the acts of the *râjasik* person, who follows his own desires and aversions, are not spiritually right. But such desires and aversions may be of the higher phase of *raja guna* which approaches the *sattwa guna*, and thus they may be morally right.

---

* निर्मानमोहा जितसङ्गदोषाः
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

Sloka 5, Chap. XV.—Geeta.

Section 4. The Spiritually Right and Wrong, or Jnana and Ajnana, or Sat and Asat.

THE worldly moral distinction, as explained before is based upon a lower and more relaxed basis. It may be repeated that in what is spiritually right or *sâttwik* there must be an utter abnegation of self and an unconditional surrender to the Supreme Will. But in what is merely morally right, there may be selfishness, provided it is not hurtful to society. And whether a particular thing is hurtful to society or not has to be determined by a sense of expediency or by public opinion. Again, what is *sâttwik*, or spiritually right, is realized spontaneously and freely through divine communion. But what is *raja-sâttwik*, or morally right, has to be more or less enforced by social opinion. Therefore, it is that the question of what is *sâttwik*, or spiritually right, is commonly made by the Hindus the subject of their philosophical works, while the question of what is morally or socially right is left to the *dharma shâstras* alone.

It goes without saying that an act done in an absolutely disinterested manner as a *sâttwik* duty is purer and higher than an act done from a selfish point of view, and as a duty influenced by *râjasik* considerations.

Hence, the cultivation of the *sattwa guna* dispenses with the necessity of a mere moral culture. The *sâttwik* needs no *dharma shâstra* to guide him. He is above the necessity of any social or public opinion to keep him within proper limits. In short, the cultivation of the *sattwa guna* goes to the very root of the whole thing. Hence the great anxiety of the Hindus to cultivate the *sattwa guna* by utter extinction of selfishness.

But it may be said that the principle of the *sattwa guna* is theoretically very good. But it is incapable of being reduced to practice. This, however, is only true as regards the extreme limit of the *sattwa guna*. It is almost impossible to extinguish absolutely all tinge of selfishness. But if the element of selfishness is minimized and made subservient to the moral and spiritual order of things, that

is practically attaining the *sâttwik* or the spiritual state. It is not impossible to attain such a stage. In fact, to those who are sincerely religious, the attainment of this stage is easy enough. It is certainly easy to one who can realize the truth expressed in the following verses of the Geeta:—

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥
रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
*   *   * ॥८॥*

The following passage from Moore may be quoted here in the place of the translation of the above.

"Thou art O God ! The life and light
Of all the wondrous world we see ;
Its glow by day, its smile by night,
Are but reflections caught from Thee."

Nor it is difficult to him whose heart swells at the beauties and wonders impressed by God upon nature.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥†

---

* *Slokas, 7 & 8 Chap. VII.—Geeta.*

† *Sloka 11, Chap. XI.—Geeta.*

The above is equivalent in substance to the following from Milton :—

> "These are Thy glorious works, Parent of Good,
> Almighty, Thine this universal frame,
> Thus wondrous fair ; Thyself how wondrous then!"

For those who have in their hearts the image of a Loving Incarnate God ever present, and who can sincerely address Him as the sweet Lord of their hearts, the path towards the attainment of the *sattwa guna* is the easiest.

Thus the cultivation of the *sâttwa guna* is by no means inpracticable. The Hindu writers demonstrate the necessity of it by showing that it is the only means of freeing man from *karma bandha* or the wheel of action and reaction.

The cultivation of the *sattwa guna* very much depends on the assistance of a spiritual guide and the company of *sâttwik* men.

It is only to him who has succeeded in attaining the *sattwa guna*, that the expression,—'he is a guide unto himself', may be applied. Hence it is, that in other cases the Hindu writers constantly insist on the

necessity of a spiritual teacher. The subject of the necessity of a *gürü* (spiritual guide) will be treated a little more fully in another place.

Section 5. Duty Determined by One's Situation.

Says the Geeta :—

"45. Man attains thorough success, each following his own work. How men devoted to their own works, attain thorough success is related below." *

"46. If men worhip Him by Whom all creatures are moved to action, by doing the works which fall to their respective lots they attain to spiritual success."†

---

* स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

† यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

Slokas 45 & 46 Chap. XVIII.

"47. If a man does work of an indifferent quality, which is within his own sphere that is better than that which though excellently executed is within the sphere of another. A man cannot fall into sin by doing that which nature assigns to him to do." *

"48. The work which easily and naturally sits on one should not be avoided, even if it is not perfect; for, every work in the world is attended with defect as fire is attended with smoke." †

These verses teach that a man should be content with doing the best that he can do under the circumstances in which he stands. One should never forget his own position. It may well be that he sees another occupying a better position than himself and doing better things than what he is called on do. But

---

* श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

† सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

Slokas 47 & 48, Chap. XVIII.—Geeta.

that should not tempt his ambition. For himself, he must first of all be true to his own situation. Of course, if he can alter that situation for a better one, he may try. But, for the time being, he must do his duty looking to his present position. The fable has it that a frog aspiring to acquire the bulk of a bull, only brought on his death by making frantic efforts.

In fact, there are many important things including one's caste calling and profession, the form and shape of which are indifferent to the true progress of a man. What is necessary to make a man great is to raise himself morally and spiritually, whether he is a sweeper or Pariah that does not stand in the way of his greatness. One ought to look to the essence of the things and not to forms.

CHAPTER VI.

The means and forms of Moral and Spiritual culture.

Section 1. The general principle of Sattwik culture.

The mode of acquiring the *sattwa guna* is laid down by the Bhagavat Geeta in a very simple form. That mode is this. 'Surrender yourself, as much as you can, to the Supreme Will, in right earnest, and busy yourself with work without any selfish object, then you will do what is right and *sâttwik.*' This is put in various shapes in the Geeta.*

Later on, the principle is put down as follows :

"11. The self-controlled men (*yukta*) do work with all the powers of their body, mind and soul, and with the means of the uninfatuated senses, for the sake of self-purification."†

---

* *See, for instance, Verse 30, Chap. III.*

† कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

Sloka 11, Chap. V.—Geeta.

"12. They thus obtain the peace which results from faith, having renounced all selfish objects (*karma-phala*). Whereas, those, who are led by selfish desires (*kāma*) and are attached to selfish objects, find themselves hopelessly bound up with and stuck to, the consequences of their works."*

Again—

"60. The senses are misleading and they misdirect the mind ; therefore subdue them and be self-controlled, devoting yourself completely to Me." †

In the Concluding Chapter—

"56. Do all works and at all times under My shelter, and then by My Grace you will be saved."‡

---

* युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
Sloka 12, Chap. V.—Geeta.

† इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।
तानि सर्वाणि संयम्य युक्त आसीतमत्परः ॥६०॥

‡ सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥
Slokas, 60 & 56, Chap. XVIII.—Geeta.

In other places also the Geeta says in effect :

'If you surrender yourself wholly and unconditionally to the Supreme Will, you will acquire *moksha* or freedom from the consequences of *karma*, that is from the consequences of the law that inflicts pain or pleasure according to one's merits'.

In short the above is the watch-word of the Geeta throughout the work.

The question may be put : supposing one surrenders himself to God and eschews all selfish motives, how is he to distinguish between what he should do and what he should not do ? The answer is, where there is a will, there is a way. If you are determined to do what is right, and with that determination you divest yourself of all prejudice and passion, you will easily hit upon the right thing. And it must be remembered that such a determination presupposes the possession of *jnana*, which means the power of perceiving things clearly.

Besides, of what consequence is it if one with such pure motive falls into a mistake

in choosing his action ? Mistake would not affect his moral position.

The above method, taught by the Geeta, no doubt requires religious faith. But there is no reason why one should be without religion. One can at least be a Buddhist, worshipping the First Great Principle of moral and spiritual order. The only difference between the case of a Buddhist and a believer in and worshipper of a Personal God is this : the latter finds it easy to surrender himself to one Whom not only he worships but loves as a dear one ; whereas the former finds it somewhat difficult to surrender himself to an Impersonal Being.

Section 2. Success or Failure.

ONE great test whether a man does an act disinterestedly as a piece of pure duty, or interestedly for some selfish object is this. Ask yourself the question : 'Should I have given up the work if I had known it to be wrong ?' If you find that you can answer the question in the affirmative, then

know that you are doing it sincerely as duty. Another test is to ask yourself the question: 'Supposing circumstances [which means the Will of God] prevent the success of the work, should I be filled with grief?' If you can answer this question in the negative, it will show that you were not acting under the influence of any selfish passion but from a pure sense of duty. For, duty means what is done as due to God. And if He is pleased not to make it successful, it is no concern of yours.

Says the Geeta—

"47. Work is within your province and not the fruit (success or failure) of it." *

What the Geeta has in the above passage is the same as the saying—'Man proposes, God disposes.'

It may be said that, when one has no passion for a thing and constantly keeps before his view the chances of his failure, his act will be a half-hearted act and will be

---

* कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।४७।

Sloka 47, Chap. II.

wanting in earnestness. The answer is, that a man may well be bent upon the success of an act, but, at the same time may be fully prepared for the failure of it and ready to give it up in the event of its turning out to be wrong. If he is so prepared, that will show that he is not inevitably and irresistibly attached to the result of the work as a thing which he wants for himself. It is 'such attachment to the result of a work' that is called *sanga* or *karma-phala-sankalpa*. This *sanga* or *karma-phala-sankalpa* proceeds from a selfish passion for the thing, and is deprecated by the Hindu writers. The Bhagavat Geeta insists on the necessity of giving up *sanga* or *karma-phala-sankalpa* from the beginning to the end of it.

As regards the objection, that by giving up *sanga*, or the inevitable and irresistible attachment to the thing, one cannot be earnest about it, a little consideration will show that the objection is groundless. For, when one sets himself to a work prepared to bear the failure of it and to desist from it, should it turn out to be wrong, he feels himself to

be the master of his situation. He is free from all nervousness and misgivings. Besides he takes a view of the opposite side of the question dispassionately and prepares himself against all the short-comings on his side. In short, in the case of a man prepared for failure and ready to withdraw from it, if necessary, it cannot be said that, he has no desire for the success of the act. Really the desire is within his control, and he is not within the control of the desire. That being all the difference, there is no reason why there should be any lack of earnestness on his part. On the contrary, the earnestness is increased. Want of *sanga* or *karma-phala-sankalpa* decreases not earnestness but impatience. It also brings on no disappointment. Thus, the giving up of *sanga* [the inevitable and irresistible desire of getting a thing carried out] is the means of breaking the chain of *karma-bandha*. It is not followed by disappointment and irritation, and it is not the beginning of a lengthening chain of anxious and restless action and reaction.

Section 3. The Six Ripus.

THERE are various popular methods taught by the Hindu sages for moral and spiritual culture. The manner in which the principle of *dama*, *yama* and *sama* are familiarized, is of great use in this direction. These principles, however, are too high to be appreciatively practical. But the enumeration of certain qualities of mind, which are adverse to moral and spiritual progress giving them the name and character of enemies (*ripüs*), is highly valuable.

The *ripüs* or enemies are :

1. *Kâma*, 2. *Krodha*, 3. *Lobha*, 4. *Moha*, 5. *Mada*, and 6. *Mâtsarya*, generally meaning, respectively, 1. sensual desires, 2. ill-temper, 3. liability to tempation 4. confusion and infatuation, 5. an inflated sense of one's self, and 6. ill-feeling towards others.

In dealing with the subject of the *ripüs*, the first question is—what is a *ripü* ? It is an enemy ; but enemy from what point of view ? It has been shown that there are two standards—the spiritual and the moral

standard; that there is the spiritual sense of right and wrong, and the moral sense of right and wrong. The spiritual sense excludes all from the category of right, that is tinged with selfishness or *ahankâra*. The moral sense includes one-half of the things marked with selfishness or *ahankâra*. To which of these two is a *ripü* hostile?

The answer is difficult to give. It would depend upon the meaning to be attached to each of the *ripüs*.

If *kâma* is used only in the aggravated sense of low and wicked passion, *krodha* in the sense of rage and vindictiveness, *lobha* in the sense of being subject to evil temptations, *moha* in that of vicious infatuation, *mada* in that of insulting bragging, and *mâtsarya* in the sense of malicious hatred, then the *ripüs* are things hostile not only to the spiritual sense of right but to the worldly moral sense of right also. For, in the above senses the *ripüs* are all and each of them embodiments, at the best, of the *tama-râjasik* tendencies, as opposed to the *sattwa-râjasik* level.

But if *kâma* be taken in the large sense of being selfish desire—harmful or not, *krodha* of anger and impatience—moderate or otherwise, *lobha* of being subject to evil or harmless temptations, *moha* of confusion and stupefaction simply, *mada* of pride and vanity, and *mâtsarya* of envy and emulation, then the *ripüs* are things hostile to the spiritual sense of right and not necessarily to the worldly moral sense of right.

Be that as it may, these six things are popularly known and called as enemies, to urge the necessity of not being conquered by them. They are enemies who must not conquer you. But if you have conquered them, you may make them serve you. When conquered, they are not enemies. For, if not all, at least some of the enemies are very useful when under subjugation, such as *krodha* and sometimes even *kâma* and *mada*. *Krodha* under subjugation is just indignation; *kâma* subdued may be pure and innocent enjoyment; and *mada* in control may be merely innocent pride even associated with humility. When they are thus

conquered enemies, they may sometimes be entirely divested of the *raju* and *tama gunas* and invested with the *sattwa guna*.

In the passage quoted before from Mahâbhârata (Sânti-parva, Section 254), in the allegory of *Kâma-tarü*, the *ripüs* have places among the limbs and the surroundings of the *tarü* (tree).

The Bhagavat Geeta reduces the number of *ripüs* to two,—*kâma* and *krodha*. In fact, *kâma* is, in one sense, comprehensive enough to include all the *ripüs*.

"37. *Kâma* and *krodha* are born of *raju guna* and are limitless in their way and exceedingly depraving. Know them to be enemies."*

"38. As the fire is covered with smoke, the mirror with dust, and a watery hole with water, so does a man get covered with these."†

---

* काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

† धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

Slokas, 37 & 38 Chap. III.—Geeta.

"39. This perpetual enemy of *jnana*, in the shape of *kâma*, never to be satisfied, beclouds it." *

"40. All the senses and the mind, are the seats of *kâma*. It confounds them by darkening the true spiritual sense (*jnana*) of man." †

"41. Therefore first of all regulate the senses, and know passion to be vicious and destructive of the true sense (*jnana*) of man." ‡

"42. Over the senses is the *manas*, over the *manas* is the *buddhi*, and over the *buddhi* is the *âtmâ*." §

---

* आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

† इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

‡ तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

§ इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

Slokas 39-42, Chap. III—Geeta.

43. Therefore, knowing the *âtmâ* to be superior even to *buddhi*, by means of the *âtmâ* conquer that utmost unconquerable enemy in the shape of *kâma* [selfish desire or passion]." *

The formula of the six *ripüs* is taught universally among the Hindus. The effect of such teaching is very salutary.

Section 4. The six Sattwik attributes.

The Mahâbhârata mentions,—contentment; freedom, from grief, from attachment and from envy; peacefulness and cheerfulness; as the six attributes, the possession of which makes one complete and full. †

The following six attributes may also be placed against the six *ripüs* :

1. *Dama* (control), 2. *yama* (regulation).

---

* एवं बुद्धे: परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

Sloka, 43, Chap. III.—Geeta.

† *See the extract already made from Santi-parva, Section 257.*

3. *sama* (adjustment), 4. *dayâ* (fellow-feeling). 5. *dâkshinya* (liberality), and 6. *dharma* (justice).

Dama, yama and *sama* have been referred to elsewhere. They are means of self-culture and of moral and spiritual education and are the antidotes of *kâma*, *krodha*, *lobha* and *moha*.

The following qualities enumerated by the Geeta, as composing *jnana* may be aptly said to be the results of *dama*, *yama*, and *sama*:—

"Aversion to self-applause, arrogance and mischievousness ; patience and simplicity ; reverence to teachers ; firmness ; self-restraint ; indifference to objects of the senses ; freedom from pride ; to look upon as evils,—subjection to birth, death, decay, disease and ailment ; freedom from attachment and affection, to children, wife and home ; unchanging and even-minded in respect to good and evil, that may turn up ; absolute faith in Me with undiverted concentration ; seeking places used for contemplation ; dislike to general society ; constancy in spiritual knowledge and study for

ultimate truth. These are *Jnana* as distinguished from *Ajnana*." *

Dayâ, *dâkshinya* and *dharma* hardly require any comment. They are, respectively, charity, fellow-feeling and justice, and are opposite to *mada* and *mâtsarya*.

The Bhagavat Geeta does not make it a point to enumerate virtues in the shape of commandments. To do so would have been reducing the moral qualities to a formula, and a formula never does serve the purpose.

It lays down two principles for moral im-

---

* अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्
आचार्य्योपासनं शौचं स्थैर्य्यमात्म विनिग्रहः ॥७॥
इन्द्रियार्थेषु वैराग्य मनहङ्कार एव च ।
जन्ममृत्युजराव्याधि दुःख दोषानुदर्शनम् ॥८॥
असक्तिरनभिष्वङ्गः पुत्रदार गृहादिषु
नित्यञ्च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी
विविक्त देशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं वदतोऽन्यथा ॥११॥

Slokas, 7—11 Chap. XIII.—Geeta.

provement,—a negative principle and a positive principle.

The positive principle is to surrender one's will completely and unconditionally to the Supreme Will. The negative principle is to eschew all selfishness and avoid all bias towards the gross things which tempt one.

In enunciating the second principle, the Geeta more than once points out that, if you suppress your selfish propensities, nature will work by itself in the right direction and you may well yield yourself to nature. "Men must need do work by force of nature." *

Again—

"One who distinguishes between his own agency and the agency of nature, and between *guna* and *karma* (work), well knows that *gunas* follow *gunas* (nature follows nature), and he will thus be free from getting himself stuck to a thing." †

---

* * * *

कार्य्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

† तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणागुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

Slokas, 5 & 28, Chap. III.—Geeta.

Now, passages like the above are often misunderstood. They are frequently perverted to support theories of epicureanism. It is often argued, from passages like the above that the Geeta does not prevent one from sinking into animal pleasures, only if they would come of themselves.

This misunderstanding arises from confounding the two senses in which the word *prakriti* (nature) is used. The word *prakriti* is used in a higher sense, and also in a lower sense.

In the lower sense of the word, it is used to signify *savikâraprakriti* (vitiated nature). In this sense *prakriti* is to be controlled.

The Geeta enumerates the senses and other things as constituting *savikâra kshetra* (objective substances), which are to be controlled by the *kshetragna* or the subjective spirit.*

---

* महाभूतान्यहङ्कारो वुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकञ्च पञ्च चेन्द्रियगोचराः ॥५॥
इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

Slokas, 5 & 6, Chap. XIII.

In the higher sense of the word *prakriti*, it means the highest spiritual nature of things. By the Geeta *swabhâva* (nature) is defined to be the spiritual character of things (*âdhyâtma*).*

Thus when the Geeta says, withdraw your selfish tendencies and let nature follow nature, it means let *savikâra* or diseased nature be replaced by pure and healthy nature. In other words, it means that, so long as the lower nature is allowed to occupy your mind or soul, the higher nature is out. But vacate the mind of this lower nature and the higher nature will come and fill it.

Section 5. The four Bargas.

THE four *bargas* exhibit a classification of objects of pursuit: 1. *Kâma* (pleasure), 2. *Artha* (gain), 3. *Dharma* (meritorious acts), 4. *Moksha* (salvation). Sometimes this classification is used with reference to

---

* तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

Sloka 3, Chap. XIII.

different forms of *sâdhanâ* and *bhajanâ* (devotional and religious practices). But it is more useful here to use the classification with regard to objects of pursuit. It should be observed that the object of pursuit does not necessarily indicate the character of the pursuit, as to whether it is *sâttwik*, *râjasik*, or *tâmasik*. It is the motive of the pursuit that determines its spiritual or moral character. The same thing may be sought for the most selfish and the most wicked purpose, as well as for the purest and the most noble purpose.

Attending to *dharma*, *arthâ* and *kâma*, with an interested motive is called *râjasik* attention.*

Where, however, attention is directed to them to secure moral and spiritual harmony of action, it is *sâttwik*. †

---

* यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

† धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी ॥३३॥

Slokas, 34 & 33, Chap. XVIII.—Geeta.

See also Sloka 23, Chap. XVIII. quoted in p. 4.

Thus when *kâma* or pleasure is sought under the influence of a passion, or selfish craving for it, the act of seeking it is imbued with the *raja guna*. If the passion or craving for it completely upsets the man and it is sought in a state of confusion and infatuation, then it becomes a *tâmasik* act. If again a pleasure is sought and indulged in, in a pure and untempted state of mind, as a gift and blessing of the kind Povidence, it becomes a *sâttwik* act.

So also with regard to *artha*. If one sets himself to earn money, passionately identifying his existence with the acquisition, it becomes an effect of *raja guna*. But if a man tries to earn money from a pure sense of duty to himself and to his family, or to the society he belongs to, he is led by a *sâttwik* purpose. Similarly with regard to *dharma* or works enjoined by the *shâstras*.*

Moksha or salvation is beyond the scope of the subjects proposed to be treated

* *See Bhagavat Geeta,—Chap. XVIII, especially the verses already quoted from it.*

in this book. It falls in the sphere of religion. That a defined class of acts may be *sâttwik*, *râjasik* or *tâmasik*, from the frame of mind with which they are done, has been shown at somewhat great length in the previous pages by quotations from the Geeta. The passages regarding donation alone will put the subject beyond all doubt. The Geeta describes in them the three kinds of donation.—*sâttwik*, *râjasik* and *tâmasik*.* In all the three kinds of donation, the physical act of gift is the same. The motives, and the circumstances attending it, are different ; and it is owing to this difference that the donation in one case is *sâttwik*, in another *râjasik* and in another *tâmasik*. Of course, there may be cases of acts, in which the motive being fixed, invariably they are only impressed with one prevailing *guna*. But such cases are rare. Again, it is distinctly said that,—

"25. Things that are done by persons

---

* *See slokas 20-22 Chap, XVII. quoted before in p. 46.*

who are freed from passions, for the sake of humanity. *

This is an observation which shows that very often the acts are indifferent. It is the state of mind and motive, with which they are done, that make them good or bad. If they are done as an offering to God, that is without any longing for selfish benefit, they are *sâttwik* ; if they are done with a longing for a selfish benefit, they are *râjasik* ; and if, with feelings to injure and confound, they are *tâmasik.* †

Section 6. The three kinds of Tribulation or the Tri-tapa.

TRIBULATION is of three kinds.—*âdhyâtmik*, *âdhidaivik* and *âdhibhautik.* The

---

* सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्य्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

Sloka 25, Chap. III.—Geeta.

† मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।
राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम् ॥

—इति गीताभाष्यधृतवचनम् ।

tribulation that arises from one's own state of mind or of soul is *âdhyâtmik*, that which arises from unseen higher agencies is *âdhidaivik*, and that which arises from the visible material world is *âdhibhautik*. In short, the evils that spring from one's own self are *âdhyâtmik*, those from forces higher than self are *âdhidaivik*, and those from the lower forces of the material world are *âdhibhautik*.

This threefold division of *tâpa*, or tribulation, corresponds to the division of the three *gunas*. Misery, according to the *râjasik* view of it, is punishment for sin. But according to the *sâttwik* view, misery is remedial. In this latter view, it is fitly termed tribulation or *tâpa*.

Now, whether misery and suffering be regarded as penal or remedial, there is no doubt that one's own mind or soul is the chief source of it. The *âdhidaivik* and the *âdhibhautik* evils are, to a great extent, minimized, if the *âdhyâtmik* source of evils is lessened.

If a man has the *sattwa guna* fully developed in himself, and is in touch and har-

mony with the spiritual forces of the world, he has hardly to feel the visitations of *âdhidaivik* evils. So also he is subjected to but a minimum of physical or *âdhibhautik* evils. For, habitually being free from the *tama guna*, his caution and care and the command he acquires over the material world would save him generally from many a physical evil,

Therefore, the *âdhyâtmik* evil deserves the greatest consideration of all. This kind of evil is specially the consequence of what is known as *karma-bandha*. It is the effect of the *raja guna* (the self-centering tendency). The *raja guna*, when associated with the *tama guna*, fills the cup of *âdhyâtmik* evil.

The cure of the *âdhyâtmik* evil, is the cultivation of the *sattwa guna*, and the acquisition of a habit of perfect reliance on the Loving God of the soul, and practice of such religion as makes one love Him with all his heart.

CHAPTER VII.

Certain Topics Incidental to Moral and Spiritual Culture.

Section 1. Moral and Spiritual. Instruction.

THE Hindu *shâstras* generally direct the ignorant and the young to avail of moral and spiritual instruction from the wise. Says the Geeta.—

"34. Learn *jnana* by obeisance, queries and ingratiating service. Those who are wise and experienced in philosophical truths, will teach you *jnana*." *

Then again having enumerated the different processes by which some persons can themselves realize the spirit within, the Geeta says the following :—

"25. Others, who are ignorant, worship and pray in the light of what they hear from

---

* तद्विद्धिप्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

Sloka 34, Chap. IV.

others. They also surmount the pangs of death following the instructions heard."*

It also includes in physical service, worship of the *gürü* (spiritual guide) and the wise, which amounts to disciplinary hardship (täpas).†

Instruction by a *gürü* helps one to acquire knowledge both of spiritual duties and of moral duties, *i. e.*. of purely *sâttwik* duties and of duties based on principles of worldly morality which are imbued with a mixture of *sattwa-râjasik* tendency. But in the case of the former, one must be led thoroughly into the depths of spiritual life in order to succeed ; while in the case of the latter, even by a degree of superficial knowledge, and following the opinions of respected persons, one may get success. Spiritual

---

* अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

Sloka, 25,—Chap. XIII.

† देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्य्यमहिंसा च शारीरं तप उच्यते ॥१४॥

Sloka 14,—Chap. XVII.—Geeta.

truths and duties must be realized in the heart. But moral truths and duties can be practised by merely understanding the expediency of them. Moral philosophy, being based upon a sense of expediency, can be well taught in a public school. But spiritual philosophy can only be taught by a *güru* with whom a personal endearing relationship has been established. In order to teach the science of worldly morals, the teacher has only to reach the intellect. But in order to teach spiritual philosophy, the teacher must reach the heart and mould it. Morality may be imparted by instruction, but spirituality can only be imparted by education properly so called. As with teachers, so with books. A book fitted to infuse spirituality, must be an inspired book. Books, however, which have the object of merely laying down rules and regulations for the guidance of worldly conduct, may have no higher authority than that of being the works of wise men. These observations may explain why the Hindus make the distinction between spiritual and worldly

güriis. It has been pointed out before, that spirituality consists in distinguishing between the *sâttwik* condition on the one hand, and the *râjasik* and the *tâmasik* condition on the other, and that morality consists in making a distinction between the higher and the lower phases of the *raja guna*.

There is another reason why, in spiritual matters, a *gürü* is necessary to a Hindu. Spiritual truths and conceptions cannot be well expreseed by the terms of current vocabulary. Whenever a spiritual fact or spiritual conception is realized, the person who realizes it, gives it a name and localization by adopting some syllable or letter of the alphabet or by some sign. The meaning of the symbol or sign is handed down from generation to generation, through successive *güriis*. Without a *gürü* to explain and utilize the symbol or sign, the spiritual fact or conception is lost to the world for all purposes. The *güriis* are, as it were, moving and living dictionaries to explain the meanings of the symbols and signs.

Section 2. Humility and Strength.

The Geeta couples energy (*tejas*) with humility (*nâtimânitâ*) in one and the same line among the *daivik* or *sâttwik* qualities.* Again it describes firmness and forwardness as among the attributes of a *sâttwik* action.†

There is a certain kind of humility, which is of a *tâmasik* nature, consisting of an abject subserviency. But that is not true humility. Again humility is sometimes assumed. True humility proceeds from a sense of the limitless purity and power of God, compared with which, a man's purity and power is nothing. To one having this sense, all his brother-men who are sons of that God, are at least potentially great. So, he must feel a sincere respect for them. But he must be prepared not to be led away by

---

* तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

Sloka 3,—Chap. XVI.

† मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्विक उच्यते ॥२६॥

Sloka 26,—Chap. XVIII.

their short-comings, or by any evil tendency, with which they may be imbued. The sacred saying of the *Vaishnava dharma* is: "That man truly pronounces the name of the Loving Lord, who is in fortitude like the trunk of a tree, and in humility like the blade of a grass......."* This *sloka* of the *Mahâprabhü*† of Nadia at once removes a current of misapprehension regarding the *sattwa guna* to the effect that, it implies feebleness and inaction. The two great characteristics of *sattwa guna* are to be strong like a lion in resisting evil and to be meek like a lamb in paying deference to others.

The Bhagavat Geeta emphasizes the above characteristics of *sattwa guna*. "Do not show feebleness of purpose that does not befit you. Shake off narrowness and weakness of heart and rise like a hero." These words were addressed by Sri Krishna

---

* तृणादपि सुनिचेन तरोरिव सहिष्णुना ।
अमानिन मानदेन कीर्तनिया सदा हरि ॥

† Sri Sri Chaitanya Deva.

to Arjüna to pursuade him to do his duty by absolutely extinguishing self (selffulness) and surrendering himself to the Divine Will.

Meekness consists in extinction of self (selffulness). But that requires strength. For, to extinguish selffulness, one must successfully resist the powerful promptings of the *raja* and *tama guna.* The *sattwa guna* facilitates the aquisition of strength, because it directs a man to one single object—the doing of His Will and thus produces singleness of purpose.

Says the Geeta—

"The undeviating sense, involving the consciousness of duty, is one and single, while that of an opposite character is full of distractions."*

Thus, the *sattwa guna* brings strength and fortitude at the same time that it brings the consciousness of nothingness in comparison with the Power that pervades the universe.

---

* व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ।४१॥

Sloka 41,—Chap II.

In short, unless a man has humility and meekness on the one hand, and strength and fortitude on the other, he cannot be said to possess the *sattwa guna*.

Section 3. Character.

It has been seen that in Chapter XVI the Geeta describes two kinds of character,—the *daivik* and *âsürik*. There is, however, a third kind, *viz*., the *paishâchik*. These three kinds of character correspond to the three *gunas*. However in this chapter the *paishâchik* is partly included in the *âsürik* and partly neglected as being too low for consideration.

It is said that those that are born under the influences of *jnana* get the *daivik* character, and similarly those who are born under the influences of *ajnana* get the *âsürik* character.

But no man can free himself absolutely from any of the three *gunas*. However good a man may be, on occasions he must relapse into the *râjasik*, nay even into the

tâmasik state. For, by the laws of nature every individual is subject, more or less, to all the three *gunas*. Similarly, however bad a man may be, he must have some redeeming features which come into play on particular occasions. Thus, to speak accurately and with precision, good character cannot be described as made up of the *sattwa guna* alone. Ordinarily, the best character means, the character of a man, in whose life the *sattwa guna* or *sattwa-raja guna* is at the top, the *rajas* in the next place, and the *raja-tamas* or *tamas* in the lowest position. In other words, the man of the best character, is mostly influenced by the *sattwa guna*, on some occasion by the *raja guna*, and on a few occasions by the *tama gnna*. The converse is the case with the worst character. Thus the man, in whose life the *raja-sattwa guna*, as contradistinguished from the *tama-raja guna*, predominates, is a good man; while

---

* अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

Sloka 4,—Chap. XVI.—Geeta.

the man, in whose life the *tâma-raja guna* predominates, is a bad man. But a man who is bad in one stage of his life, may turn out an excellent man in another stage, and so *vice versa*. Thus there is no wrong so indelible as to set down the character of a man as being absolutely or permanently bad.

Section 4. Division of Labour.

To practise a particular *guna* exclusively, is not the privilege of any particular class of men. A society may be guided by certain principles of labour. One class of men in a society may make a particular pursuit its speciality. For instance, the Brâhmans made the pursuit of knowledge and moral culture their speciality in India, the Kshattriyas the military pursuit, the Vaisyas the acquisition of wealth, and the Sudras personal service. But the *sattwa*, *raja* and the *tama guna* are equally within the province of all. The Brâhmans are expected to be more *sâttwik* than the other classes, the Kshattriyas more

râjasik. But that does not show that they can claim the monopoly of the one or the other *guna.* In fact, the works and the qualities which the Geeta mentions* as being respectively congenial to the four classes of the Hindu society, are such that they may be all *sâttwik*, and as such leading to perfection.†

The castes are simply institutions founded on the principle of division of labour, and, as such, they are in many respects advantageous to society. The circumstances and the influences under which a man is born tend certainly to form his character. But a man is not destined to be the permanent victim of such influences.

Another grand division of labour prevailing in the Hindu society, is that into the

---

* शौर्य्यं तेजो धृतिर्दाच्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च चात्र' कर्म स्वभावजम् ॥४३॥
कृषिगोरचवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्य्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

† स्वे स्वे कर्म्मण्यभिरतः संसिद्धिं लभते नरः ।४५

Slokas, 43, 44, & 45—Chap. XVIII.

worldly class on the one hand and the class of *yogis* and *sannyâsins* on the other. The worldly class must comprise the many. The *yogis* and the *sannyâsins* must be a few only. The development of the finer and the higher faculties of man is a task of the latter class while the ordinary pursuits of the world are the tasks of the former class. Of course, the *yogis* and the *sannyâsins* are expected purely to be *sâttwik*. Yet they too are subject to the *raja* and the *tama guna* in their own ways. An wordly man need not necessarily be less *sâttwik* than a *yogi* or a *sannyâsin*, though his temptations to fall are so many that he can hardly expect to preserve such purity as a *sannyâsin* can. The Geeta discusses the relative position of the two classes under the heads of *karma-yoga* and *sânkhya-yoga*.

Section 5. The Field of Work of the Sattwik.

The field for *sâttwik* work is not limited. There are notions afloat, as has already been stated, that the field of *sâttwik* work

is limited to matters of religion and æsthetics. These surely occupy a prominent place in the sphere of *sâttwik* work. But they are not the only things of which *sâttwik* works con-consist. It has already been pointed out, that the pursuit of culturing the soul by *yoga* and seclusion from the world, is an excellent division of labour. But the work of the world is by no means a mean work. Worldliness is bad, but not worldly work. The work of the world need not necessarily be imbued with worldliness. Worldliness is selfishness. Worldly work may be divested of worldliness or selfishness, and then it becomes purely *sâttwik* work or pursuit of a pure duty. The Bhagavat Geeta teaches this in a most prominent and striking manner. It completely demolish-es the general misconception by which the *sattwa guna* is indentified with a delicate culture of the gentle and finer faculties of the mind only, and is considered divorced from bravery and manliness. So it has an exhortation in these words addressed to Arjüna.

"3. Do not be possessd by effeminacy, that does not suit you, cast off weakness of heart and narrowness of mind, and be up with your arms."*

The war in which Arjüna was engaged was one of the holiest of wars. Düryodhana and his party were not amenable to moral persuations. They were, as it were, embodiments of selfishness and passion.

They were oppressing the most guileless and the most honest of their relations. Any how, the war had been forced upon these latter. Arjüna was there to fight, not for his own self, but for the cause of the right and for the protection of the injured and the innocent. He had assumed the command as an agent. He was bound to act faithfully. For him, in this situation, to allow considerations of personal unpleasantness or feelings of family endearment to unnerve him,

---

* क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥३॥

Sloka 3,—Chap II.—Geeta.

was clearly not only selfishness but confusion and weakness in the extreme. He was simply being swayed by *raja guna* and *tama guna.* So he was urged to wake himself up to the height of *sattwa guna* or pure sense of duty.* Arjüna was pleading that he should not take the lives of his dear relations. This was an earthly consideration. But no earthly considerations should prevail with one who is doing his duty to the most High, and who ought to be completely under the influence of absolute *sattwa guna.* One, under the complete influence of the *sattwa guna,* is freed from *karma-bandha.* Under that influence one does not care for the consequeces of his own acts. He is to throw all reponsibility on God to whose will he has surrendered himself. Then God takes up, as if it were, the whole burthen. Accordingly, Arjüna is gently reprimanded as follows:

"11. You regret that which should not

---

* त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

Sloka 45,—Chap. II.—Geeta.

be regretted, and are talking high. Know that the really wise grieves as little for the dead as for the living.*

In modern times, if Washington had thrown up his arms while he was engaged in the War of Independence, what the world would have called him ?

Sâttwik work, or pure and disinterested duty, knows no distinction of occasions or of forms. Whether the work is religious, military or charitable ; whether it is a work of self-preservation or of benevolence, a work which is pleasing or displeasing, a work of reward or punishment, whatever be its form or whatever be its occasion, if it be free from selfish stain, and if it be done from the pure motive of doing duty to the most High, it is a *sâttwik* act, free from any consequences in the shape of *karma-bandha.* This is the teaching of Srimat Bhagavat Geeta and of Hindu philosophy generally. To conquer

---

* अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Sloka 11,—Chap. II.—Geeta.

the sense of self (selffulness) is the chief means of securing the *sâttwik* state.

Section 6. One survives the fatality of Karmabandha.

FATALITY is *karma-bandha.* When a person, acting selfishly, i, e. by assertion of egotism, has bound up himself by his selfish works, he is bound to suffer the conesquences of those works. In fact, he finds himself bound to those consequences as one is bound by a chain.

He can free himself only by weaning himself out of the selfish tendency of his desires and by beginning a career of unselfish work by surrendering himself uncondtitonally to the Supreme will.

But until he has done this, he is bound to the consequences of his acts. This constitutes fatality. It is seen that this fatality is not absolute, but conditional.

When the sons of Dhritarâstra and others would not free themselves from the

chains of *karma-bandha*, but were determined to tread in the wake of their selfish passions, they were fated to meet destruction and ruin.*

But when one person suffers the consequences of his acts, should his fellow-brothers stand by and enjoy the spectacle? Certainly not. They should, led by feelings of universal fellowship, do their duty disinterestedly towards the person suffering. There may be cases, however, in which the duty of a person towards one suffering from his own *karma-bandha*, may be of a punitive character. He may find himself called

---

* अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

Slokas, 26 & 27, Chap. XI.—Geeta.

on to chastize and punish rather than externally to sympathize and attempt to succour the victim of *karma-bandha.*

Arjüna was in such a position. Hence, he was called on to do his duty by fighting with his relations who were the victims of their passions.

Now, in doing such a duty, as Arjüna was called on to do, it is a great help to know that the mischief, which one is called on to do, under such circumstances, is momentary, and, in fact, remedial.

However a man may be subjected to the evil effects of his own deeds, the soul is immortal.* As his deeds were inspired by ephemeral causes, so his sufferings in consequence of them, are also temporary.†

---

* अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८

† मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

Slokas, 18 & 14. Chap, II.—Geeta.

The Geeta says the following, showing that the mortal body is distinct from the immortal soul :—*

"As a man casts away his old garments and puts on another new set, likewise the owner of the body casts away his own worn out body and enters into a new one. Him no weapon can sever, no fire can burn, no water can wet and no air can dry; He is unseverable, unburnable, unwettable, and undryable, constant, universal, stable, unshifting and eternal; unmanifesting, incomprehensible, incorruptible He is known to be.

---

* वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्व्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्य्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

Slokas, 22—25, Chap. II.

Therefore knowing it, it is not fit that thou shouldst mourn their apprehended loss."

Section 7. The Law of Karma-bandha.

This big subject has been hitherto touched only incidentally. It can be explained by an easy process. It is said that one lie leads to another and so on. Thus it is with all selfish desires. One selfish desire leads to another and so on. At each step the man draws a lengthening chain. It is never absolutely cut short so long as selfishness is not absolutely removed. If one selfish desire is satisfied, it becomes the progenitor of another. If it is not satisfied, it gets stronger and stronger by disappointment; so, in either case, there is no end of it. It may be that a train of selfish desires may reach a point at which a reaction is felt. But, even then, if the man has not been able to divest himself of selfishness, the reaction takes a new line of

selfish desire, perhaps of an opposite kind to that first pursued; but it is all the same,—again a chain of selfish desires and of *karma*. This is known as the bondage of *karma* or a selfish activity. *Karma i. e.* selfish activity never vanishes without leaving a mark or stain behind. In fact, it never dies without leaving a perpetual line of progeny, which multiplies at every step, and thus becomes almost an unbearable load to the man.

Therefore, *karma* or selfish activity is is that which takes away the freedom of man. Hence the expression,—the bondage of *karma*. This law of the bondage of *karma* is deduced from observed facts as stated above. This being the law of bondage, what is the law of freedom? The law of freedom is this: When a man divests himself of selfishness or *ahankâra*, *i. e.*, when he vacates his mind of the sense of *ahankâra* or the feeling of selfishness, then by a principle of nature the vacancy is filled up by something else. That something, which steps into the place vacated by selfishness is higher and purer by another law

viz *the law of grace.* The vacancy is filled up by *bhakti* (attraction to the Supreme Being) and *sraddhâ* (desire in accordance with the Supreme Will). When the mind is filled with these, there is no bondage, no burden. Then the man becomes free in every moment to be impressed with what is good or beautiful. He is not committed to any particular desire or to any particular line of desires. *Sraddhâ* (desire out of deference to the Supreme Will) comes and goes without enchaining the mind to it. A duty when discharged leaves nothing behind it; for, a duty is limited to time and place and the ability of the person. As the time and place is changed, and the ability is gone, the duty is no more. Thus there is nothing to sit upon the mind permanently in connection with it.

To illustrate the great principle by some common-place facts: A man's child falls dangerously ill. For himself he cannot bear that his child should die. His passion for curing the child is overwhelming. Suppose he is a doctor and seats himself to treat it. He gives medicines impatiently and

commits blunder. One blunder leads to another. He thus aggravates the disease and the case turns out fatal. He will never forget his acts. They will stick to and haunt his mind for life. But suppose he forgets that the child is his, but with the same amount of interest proceeds to treat the child as a doctor under no passion in regard to the case. He will have but little of selfish infatuation. He will administer medicines patiently and quietly but whether he succeeds or not he will soon forget the case and it will not haunt his mind, provided he succeeds to forget the anxieties of the father. In fact in the case of the father, the chain of *karma* would be more binding, because he had a greater degree of selfful passion. In the case of the doctor, the tie of the *karma* would be very loose because he had very little of selfish passion in the matter. It being thus established that the less the selfish feeling the less is the binding effect of *karma*, it follows that when there is no selfish feeling there is no *karma-bandha* at all.

Take another case, where a man who

is not quite competent to do a thing, goes to do it himself. He will commit blunder and fail. The failure will cause irritation, which will lead to other irritating and blundering acts, and so on. But suppose he has a good and honest servant, who is equally incompetent but who is ordered by him to do the thing. The servant has no selfish concern in the matter ; he will try to do his best to do the thing, being an honest and faithful servant, and if he fails, the matter as regards him ends there. It will not stick to his mind ; for, he had no selfish concern with the act. He did his duty and his mind is free.

Thus the bondage of *karma* can only be got rid of by vacating the mind of selfishness and thereby allowing a pure sense of disinterested duty to step in its place. It sometimes seems that the weak-minded men only are haunted by the effects of *karma* and that the so-called strong-minded shake them off. As a matter of fact however, both the weak and the so-called strong are bound to suffer the effects of *karma*. One feels

them immediately and the other sometime after.

The next question is how to vacate the mind of *ahankâra* or selfishness when it so completely enslaves the mind as to leave no room for free will.

This is the great problem which has exercised the mind of one and all of the Hindu philosophers. In fact the solution of the problem is the incentive to all the philosophical productions of the Hindus. How the Bhagavat Geeta solves the problem has been shown to a certain extent by the extracts made from that sacred book.

Section 8. Self-Neglect not tolerated.

The Hindu philosophers inculcate the principle of demolishing *ahankâra*, *i. e.*, the tendency to inflate self. They also insist on the necessity of foregoing *karma-phala*, *i. e.*, all selfish motives in doing work.

At every step they point out the necessity of suppressing *kâma* (selfish cravings) and to cultivate the habit of working unselfishly for the satisfaction of the Lord of the universe.

Thus they apparently wage a war against self. But they really wage this war for the benefit of self.

As for neglecting self, they would never allow it. One should be devoted to the good of all, *a fortiori* to his own good. One should look with an equal eye on all creatures. Is not one's own self one of the creatures? And how can a man learn charity before he practises it in regard to his own person with which he has been entrusted by God. Charity really begins at home. The Geeta in discussing the subject of *tapas* (spiritual self-discipline) thus condemns those who would immolate and hurt self.

"5 & 6. Those who contrary to the *shâstras*, practise violent *tapas* (penance) with vanity and inflation of self and under the influence of selfish cravings, and gives hurt and pain to the bodily frame and to the sent-

ient thing within, must be set down as *asüras.**

In fact, the Hindu writers, as already pointed out, treat of self in a dual character —higher and lower. The higher self consists of devotion to a higher ideal; the lower self consists of a self-inflating and self-pondering state. Thus they speak of controlling self by self, *i. e.*, controlling the lower self mixed up with a lower animal ideal by means of the higher self mixed up with a higher divine ideal.†

The higher self, of necessity, presupposes the existence of a Divine Being, while the lower self is more or less engrossed in the material world.

The Hindu system of morality is founded upon à recognition of a spiritual world, and it can hardly be denied that morality without spirituality is really a baseless fabric. If a man has attained spirituality or *sattwa*

* *See Slokas, 5 & 6, Chap. XVII.—Geeta, quoted before in p. 41.*

† *See Sloka 43, Chap, III.—Geeta. quoted before in p. 132.*

guna he will do his duty in respect of him as in respect of others. To do a thing for one's own benefit is not necessarily a binding *karma*. Nor is there necessarily an expectation of *karma-phala* in it. A thing may be done for one's own benefit, but not on his account. If it is done from a pure sense of duty and not from any selfful considerations then it will fulfil the condition of a *sâttwik* work. The Geeta enjoins man to work for the requirements of one's own life.* It lays down that a man is free from all impurity of motive when he enjoys a thing after having offered it as a sacrifice.† Thus what gives enjoyment to self is not opposed to what is spiritually right. It should be added that as regards the standard of right and wrong according to mere morality, all selfish acts are right that appertains to

---

* नियतं कुरु कर्म्म त्वं कर्म्म ज्यायोह्यकर्म्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्म्मणः ॥८

† यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्व्वकिल्विषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१२

Slokas, 8 & 13, Chap. III.

the superior side of the *raja guna* and not to the inferior side. In connection with the idea that an act which is beneficial to self does not necessarily contravene the *sattwa guna*, it should also be noticed that an act is not necessarily *sâttwik* because it is beneficial to other persons. One should not lend himself to pander to the selfish passions of another. If one so lends himself, he no doubt does what is welcome to or apparently beneficial to others; but clearly such a subserviency does not constitute duty and cannot be called unselfish or *sâttwik*.

CHAPTER VIII.

Yoga.

Section 1. Yoga and the Gunas.

What is the relation between *yoga* and the *gunas*? This question naturally presents itself. It is clear that *jnana-yoga* or *karma-Yoga* is merely the realization of the *sattwa guna* in a complete form. *Sáttwik karma* is defined "to be work which is enjoined, which is not the result of being addicted to any selfish object, is done without any passion or hatred, and is without any expectation of selfish benefit." *

Yoga is defined to be the same thing.

"1. He, who does work without any expectation of selfish benefit, is the *yogi* and *sannyási*, and not he who keeps no household fire and does no work."†

---

* *See sloka 23, Chap. XVIII.—Geeta, quoted before in p. 48.*

† अनाश्रितः कर्म्मफलं कार्य्यं कर्म्म करोति यः।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥
Sloka 1, Chap. VI.—Geeta.

AGAIN :—

"11. The *yükta* (self-controlled man) does work being free from attachment to any selfish object, and does it with all the powers of his body, mind and soul, for the purification of his soul." *

While the *sâttwik* state is thus identical with the state of *yoga*, and *râjasik* state is identical with *sanga* (attachment to things) which it is the object of *yoga* and of *sâttwik* work to avoid.

Râjasik karma is defined to be work which is done with the desire of a selfish benefit and with vanity and struggle.†

The word *kâmepshü*, which implies the desire of a selfish benefit, and which occurs in the above definition of *râjasik karma*, is synonymous, in effect, with *sanga* (attachment to any object), and *sanga* is the characteristic of the *ayükta* (a man wanting in *yoga*). Thus, *yoga* is the state or condition

* *See sloka 11, Chap. V.—Geeta, quoted before in p. 120.*

† *See sloka 24, Chap. XVIII.—Geeta, quoted before in p. 48.*

of mind in which the *raja guna* is subdued by the *sattwa guna*; in other words, the *yükta* is *sâttwik*, the *ayükta* is *râjasik*.

One chief feature of the *yukta* state is indifference to worldly pain and pleasure and to wordly success and failure.

Worldly pain and pleasure are incidents of the *raja guna*, being the results of an inflated sense of self. So also worldly success and failure.

The *sâttwik sükha* or *ânanda* (happiness) is the sense of joy which arises from discipline without any reaction to sorrow, and which, though it may have been imbued with bitterness at the beginning is finally full of sweetness.*

In the *yükta* state there is this *sâttwik ânanda* (happiness), but there cannot be *sükha* (pleasure) and *düksha* (pain) such as the *raja guna* produces, "being that which is sweet at the outset arising from the union of the senses with their objects, but which is bitter in the end".†

---

* & † *See slokas. 37 & 38, Chap. XVIII.—Geeta quoted before in p. 39.*

Similarly, the fruit of *yoga* is *siddhi* (success). The *siddhi* is the realization of the highest state of harmony between the soul of a man and the Divine Being. But it is an essential element of *yoga* to be above worldly success and failure.*

Thus, it is manifest that *yoga* is the realization of the true *sâttwik* or self-sacrificing state out of which comes genuine happiness and real success, but which is indifferent to worldly success or failure and which is above the *râjasik* or worldly pleasure and pain.

But it should be noticed that the discussions of topics like the above, strictly belong to spiritual philosophy and not to moral philosophy. Moral philosophy, as has been shown, practically relates to the distinction between the higher and the lower phase of the *raja guna*, and not properly to the distinction between the *sattwa guna* and the other two *gunas* which falls within the scope of spiritual philosophy.

---

* सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

Sloka 48, Chap. II.—Geeta.

Section 2. Yoga Generally.

It has been shown that the *jnana yoga* and *karma yoga* are identical with the cultivation of the *sattwa guna*. Now a few words should be said on the principle of *yoga* generally.

The will, or the active energy of man, is the main spring of his existence. The three stages of consciousness, as explained before, —the sensual state, the mental state and the spiritual state—are but the three stages of the development of will. In the sensual state, the will is identified with the moving power of external senses. In the mental state, the will is identified with the moving power called the self which centralizes the impressions of the senses and reflexively acts upon them to realize selfish or other selfful gratifications. In the spiritual state, the will is identified with the reflection of the Supreme Will, and, as such, is invested with an ever-growing power, purity and peace.

The cultivation of the selfish will is associated with distractions. It is opposed to

the state called *yoga*. The sensual state of the will is yet more opposed to the state of *yoga*. It is the cultivation of the unselfish will—the effort to focus all energies upon a Supreme Ideal—that is called *yoga*. When the energies are so focussed, they radiate in all directions with splendour and glory. That is the effect of *yoga*. *Yoga* itself is the focussing of all energies upon a Supreme Ideal as the be-all and end-all of all things. That Supreme Ideal is the Supreme Will, the great spring of love, beauty, order and intelligence.

If the human will is concentrated upon this supremely loving, supremely beautiful and supremely intelligent Will—the All-loving, the All-powerful God—and constantly reflects upon Him, it gradually gets into the way of being transformed into higher and higher forms.

This is the principle of *yoga*. It may be practised, generally speaking, in four ways:

1. By faith and love (*bhakti* and *prema*).
2. By contemplation and concentration of thought (*dhyâna* and *mana sanjama*).

3. By doing works and deeds for Him and unto Him.

4. By certain physiological exercises whereby the grosser functions of the body are controlled and regulated and the mind is thrown into a higher and finer atmosphere so as to realize the Supreme Being.

In Srimat Bhagavat Geeta, the first process is called the *buddhi* and *bhakti yoga*; the second is called the *sânkhya yoga* ; the third is called the *karma yoga* ; and the fourth is called the *abhyâs yoga.*

Section 3. The Abhyas Yoga.

A few words specially on the *abhyâs yoga* are necessary. At the outset, it should be said, that some people regard the *abhyâs yoga* as being all in all for human improvement. This is not right.

Says the Geeta—

"9. If you cannot concentrate your mind

and heart upon Me, then try to realize Me by means of *abhyâs yoga.*"*

"10. If you are unable to perform the *abhyâs yoga,* then turn yourself completely into an instrument for doing My works ; and by working for Me you will secure *siddhi* [the highest success of existence.]†

"11. If you are not able to do that, then surrendering yourself to Me, and being self-controlled give up all desires for selfish benefit from work."‡

Here, the order in which the several means are mentioned, is based not upon consideration of importance, but of facility.

---

* अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥९॥

† अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥

‡ अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

Slokas, 9—11, Chap. XII.—Geeta.

For having said the above, the Geeta goes on to say :—

"12. *Jnana* is superior to *abhyâs*, *dhyâna* is superior to *jnana* and self-denial (the giving up of desires for selfish benefit from work) is superior to *dhyâna*."*

Thus the *abhyâs yoga* is placed in the lowest place of all. Now, what is *abhyâs yoga*? The Geeta gives some description of it.

"29. Some gently stopping both inspiration and expiration induce the air to flow downward through the spinal column and then reverse the process. Again those who perform *prânâyâma* beginning with soft inspiration and respiration gradually stop not only these, but the tendency of the air to escape through the downward passage. Others observing special rules of food simply regulate the breath, by gently leading the

---

* श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

Sloka 12, Chap. XII.—Geeta.

inspired air into the expiring channel and *vice versa*."*

"27 & 28. Having excluded all external touch, fixing the gaze between the eye-brows and equalizing the breath inward and outward as it moves in the nostrils, the *mauni*, who has effected control of *manas* and *buddhi*, who seeks salvation, and has mastered desire, fear and anger, gets salvation."†

"13&14. Placing the body, the neck and the head in an even line, and making them motionless, and being firm in purpose, and

---

* अपाने जुह्वति प्राणं प्राणेऽप्राणं तथाऽपरे ।
प्राणापानगति रुद्ध्वा प्राणायामपरायणाः ॥२९॥
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ॥३०॥

Slokas, 29 & 30, Chap. IV—Geeta.

A description of what is called *Prânâyâma* is given in Chapter IV of the Geeta.

† स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

Slokas, 27 & 28, Chap. V.—Geeta.

casting the view upon the tip of the nose [without looking in other direction], and being in a cheerful state of mind, and devoid of fear, and devoted to the *vruta* (object of vow) of a *brahmachâri*, and controlling the mind, and being stationed in communion with Me, one should concentrate himself upon Me."*

"11&12. In a pure place, having established a fixed seated posture of his own, on a spot which is neither too low nor too high and placing *küsha* grass upon it, and upon that a skin bedding and upon that a cloth, and taking his seat upon it, and making his attention undivided and controlling his senses and mind, one should practise *yoga* for the purification of his heart."†

---

* समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

Slokas, 13 & 14, Chap. V.—Geeta.

† शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

Sloka 11, Chap. VI.—Geeta.

Physical processes, like those described above, have been found to be immensely beneficial in developing the powers of concentration, and of developing higher nervous centres by which the power is acquired to control the baser desires and passions. But they require to be exercised with caution, *and the attempt must always be made under the guidance of some qualified gŭrŭ or else serious evil may arise out of it.*

Section 4. The Jnana & Bhakti Yoga.

A few words should also be specially said regarding the *jnâna yoga*. *Jnâna* is treated in the Geeta in two aspects,—as a dry knowledge of the spiritual world, and as a sweet

---

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

Sloka 12, Chap. VI.—Geeta.

The above slokas describe the proper place and seat and the required state of mind.

and refreshing impression of the spiritual world. In the latter aspect, it is equivalent to *bhakti.* In the former aspect, it is described as the fire which burns to ashes all vitiated *karma.**

Between the *jnâna* which implies meditation of the indescribable and the undefinable, and *bhakti*, which pours out its soul unto a Loving God, the path of the *jnâni* has been declared by the Geeta to be more arduous and difficult.†

But *jnana* also is used as synonymous with *bhakti* in the Geeta‡. Here, the man, who worships God with *jnâna* has been des-

---

* यथेधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥३७॥

Sloka 38, Chap. IV.—Geeta.

† क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

Sloka 5, Chap. XII—Geeta.

‡ तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
यो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Sloka 17, Chap. VII—Geeta.

cribed as one whose *bhakti* is single and undivided, being directed to God alone, and who loves God, and who, in return, is loved by God.

Comparing with other classes of worshippers, the *jnâni* is said to be one who is verily the self, and who being self-controlled obtains that highest object of all pursuits, the loving God.*

Again it is said:

"47. Of all *yogis*, he, who being devoted to Me with all his soul and heart worships Me with sincere regard, is the highest :†

Thus the *bhakti yoga* is the highest of all.

Now, the essence of the *bhakti yoga* is communion and worship. As to communion and worship the Geeta says :—

"11. The path man takes from every side is Mine. In whatever manner a man wor-

---

* उदाराः सर्व्वएवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मामामेवानुत्तमां गतिम् ॥१८॥
Sloka 18, Chap. VII.—Geeta.

† *See sloka 47, Chap. VI. quoted before in p. 72.*

ships Me I respond to him in the same way" *

"21. Different votaries worship the deity in different forms and shapes. Whatever form and shape a votary wishes to worship with devotion, I supply him with unfailing faith in that form and shape."†

Again—

"16. Among good and pious men who worship Me, there are four classes: the distressed, the enquiring, the benefit-seeker and the spiritually wise."‡

Next the *jnâni*, or the spiritually wise, is described as the most notable of all, being

---

* ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्व्वशः ॥११॥

Sloka 11, Chap. IV.—Geeta.

† यो यो यां यां तनुं भक्तः श्रद्धयार्च्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

‡ चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्ज्जुन ।
आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

Slokas, 21 & 16, Chap. VII.—Geeta.

filled with a single-minded devotion and as loving God and being beloved by Him.*

Again—

"19. The *jnânavâna*, or the spiritually wise, after many births realizes the presence of a loving personal God in every created object. One who has such good fortune is rare."†

Thus, the power to realize the loving presence of an individualized Personal God in everything in the creation, is the height of religious progress according to the Bhagavat Geeta.

Thus *jnâna yoga* and *bhakti yoga* are identified as the earnest practice of spiritual religion with a full insight of a higher world and with the sincerest love and devotion to the Lord of man's heart, the Master of his mind, and the Creator of the universe.

---

* *See sloka 17, Chap. VII. already quoted in p. 186.*

† बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्व्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

Sloka 19, Chap. VII.—Geeta.

CHAPTER IX.

The principle of Right and Wrong as in the Vedas and certain other Darshanas.

Section 1. The Vedic treatment of Right and Wrong.

The Vedas form the source of all the sciences and arts cultivated by the Hindus. They are the sources of the science of pronunciation and rhyming, that of grammar, of interpretation, astronomy, medicine, warfare and music. Likewise, it is the Vedas that contain the germ of the moral science of the Hindus. We find in the Vedas the first enunciation of the principle of the consciousness of right and wrong.

The English expression—right and wrong is one which is easily understood, but it is not scientifically exhaustive. For the expression—'not right', is not tantamount to 'wrong', and, 'not wrong' is not tantamount to 'right.' What is 'not wrong' may not be positively right and what is 'not right' may

not be positively wrong. Thus what is implied by the negative expressions, are not included in the positive terms right and wrong. In the Vedas the terms *sreyas* (commendable) and *heya* (shunnable) correspond to the English words, right and wrong. These are equally positive as the words—'right' and 'wrong' and they are similarly unexhaustive. But to denote the moral distinction accurately and at the same time exhaustively, another couple of terms is made use of in the Vedas viz. *sreyas* (agreeable to the Highest Ideals) and *preyas* (agreeable to one's likings). These two terms indicate pursuing a thing as being right and pursuing a thing as being pleasurable. Both these terms are positive and they are exhaustive at the same time. If a man pursues a thing it is either because it is taken to be the right thing or taken to be pleasurable. Thus the moral distinction is made entirely subjective and has nothing objective in it. In other words a thing may be right, wrong or indifferent. But that is no criterion of the moral sense. But whether you pursue it as being pleasur-

able or as being higher than pleasurable that is the criterion of the moral sense according to the Vedas.

In the Katha Upanishad of the Krishna Yayur Veda the teacher addressing his pupil says :—

"What men are conscious of as the right (*sreyas*) is different from what they are conscious of as the pleasurable (*preyas*). Men are influenced by them for different purposes. He that follows the pleasurable falls off. The right and the pleasurable taking hold of all men, the calm reflecting man separates the one from the other and follows the right, while the corrupt follows the pleasurable.!"*

---

* अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते
उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥२॥

—*Katha Upanishad.*

This passage of the Vedas presents the subject of moral consciousness in the simplest at the same time the most basical form. It describes what passes in the mind of every-man high or low. Thus it presents a universal truth. Again it points out how the right prevails over the pleasurable and in what circumstances it fails. It prevails where the mind of a man is in a healthy state such as is the case with a calm reflecting (*dhira*) man. It fails where the mind is disturbed and depraved (*manda*) by external circumstances. This solution of the question why one man acts righteously and another wrongly, though of an ordinary kind, is the only solution that can be given.

This leads to the important question how a healthy mind is to be secured in order that it may elect to do what is right (*sreyas*) and discard the path of the pleasurable (*preyas*). This question is of greater importance than the question of the analysis of moral consciousness.

The way in which the Hindu sages solve this question of preparing the man to follow

what is right (*sreyas*) and eschew the path of wrong (*asreyas* or *preyas*) distinguishes the Hindu system of philosophy on this subject from the modern European system.

The European idea of ethical science is limited to the question of regulating conduct as between man and man. The ideal of it is an individaul who is just and fair to his neighbours. 'Do not steal,' 'do not lie,' 'do not injure your neighbours,' and the like are the matters falling under the purview of European ethics and hardly anything more.

The Hindu idea of ethics contains this and a great deal more. The Hindu view of ethics is that it is a science which would teach a man to be imperviable to temptations of evil in general. The Hindu ethics primarily claim to regenerate man from the frailties subject to which he is born. In short, it is the science of salvation (*moksha*). Thus the *sreyas* (the right) as it occurs in the Hindu mind is an absolute spiritual righteousness involving not only right conduct as between man and man, but a right habit of thinking, feeling, and living. This

can only be secured by realizing the moral and spiritual order of the universe with a true conception of the Supreme Being and of individual man. Therefore the teacher in the Katha-Upanishad in explaining *sreyas* (the right) to his pupil, goes on to say :—

"True realisation of the spiritual order of the universe (*vidya*) and false realisation are opposite to each other, and have different courses. I know, Natchiketa ! you are devoted to true realization, for many a tempting thing has failed to shake you from your resolution to stick to the sense of duty."*

But while the Hindu idea of ethics is raised to cover the whole field of philosophy in the manner indicated above, it does not lose sight of the importance of separately considering the subject of right conduct be-

---

* दूरमेते विपरीते विषुची ।
अविद्या या च विद्येति ज्ञाता
विद्याभीप्सिनन्नचिकेतसं मन्ये
न त्वा कामा बहवो लोलुपन्त ॥४॥

Katha Upanishad.

tween man and man which corresponds to the narrow European idea of ethics. What Patanjali treats under the head of *yama* (moral discipline) is this limited moral science. Again the word *dharma*, as it occurs in the *Dharma Shâstras*, is mainly used to indicate moral duties between man and man.

Thus, according to the Hindu sages, the conception of right and wrong is twofold. One conception is absolute spiritual righteousness embracing the whole existence of man and converting that existence into a divine state. The other is a conception of relative righteousness affecting merely the social life. The first has been called spiritual righteousness, the consideration of which is peculiar to the Hindu philosophy; the second has been designated as moral righteousness being the same as the European conception of ethics.

Now both the spiritually right and wrong and the morally right and wrong are explained and understood by the Hindus with reference to what is universally known as

the three *gunas*—the *sattwa, rajas* and *tamas*, which has been explained before.

Section 2. The Sankhya treatment of Right and Wrong.

It has been seen that the Vedas show that the germ of the sense of right and wrong consists of the struggle between the *sreyas* (agreeable to the Highest Ideal) and the *preyas* (agreeable to the liking). These two correspond to the *sâttwik* and the *râjasik*. The Vedas also take note of the *heya* which corresponds to the *tâmasik*, but do not attach importance to it in the region of Ethics—it being a state of torpor.

The Sânkhya Philosophy, though it follows a different phraseology, illustrates the same truths.

According to both, the sense of right is a rider of the sense of the spiritual summum bonum. The Sânkhya Philosophy opens with the question,—how to get rid of the three sorts of pain? To rescue one's self

and others from all possibility of the three kinds of pain* is the final mission of humanity according to the Sânkhya Philosophy. The three kinds of pain are :—

1. *Adhyâtmik*—arising from the state of one's own inward self.

2. *Adhidaivik*—arising from higher influences.

3. *Adhibhautik*—arising from external physical influences.

Rishi Kapila treats of the subject of etiology of pain at great length and comes to the conclusion that it arises from that want of harmony between the centrical entity (the soul) on the one hand, and all that is on the surface (Nature) on the other, which is owing to not realising the true distinction between the two.

"The cause is the fusion of soul and matter in a state of inharmony from want of true discrimination between the two"†

---

* अथ त्रिविधदुःखात्यन्त निवृत्तिरत्यन्तपुरुषार्थः ॥१॥

† तद्योगोऽप्यविवेकान्न समानत्वम् ॥५५॥

Sutras, 1 & 55, Chap. I.

Sânkhya Darshana.

Thus pain accrues to man from not differentiating between his true being and his surroundings. So situated there is a perpetual desire in man to get rid of this in-harmony continually expressed in invoking benedictions and blessings, and such invocation, the author says, is not baseless.

He says :—

"The invocation of blessings and benedictions is inculcated by the wise ; it has efficiency and is besides laid down by the *Srütis*".*

But, says he, this blessing to get rid of evils and to be landed in the good, is not the function of a Man-like-god. It is secured by man's own work. †

Having laid down the theory that invocation of blessings does not imply the existence of a localized anthropological Divinity, he goes on to say that this theory is not

---

* मङ्गलाचरणं शिष्टाचारात् फलदर्शनात् श्रुतितश्चेति ॥१

† नेश्वराधिष्ठिते फलनिष्पत्तिः कर्मणा तत्सिद्धेः ॥२॥

Sutras, 1 & 2, Chap. V.
Sânkhya Darshana.

inconsistent with the sense of right and wrong in man.

"The sense of right and wrong is not affected (thereby) because it arises from the varieties of nature [*sattwa*, *rajas* and *tamas*]*

"The Vedic injunctions—direct and indirect [*Sruti* and *Linga*] also establish the distinction between right and wrong."†

"Because there is no evidence of the senses, the injunctions are not merely directory."‡

"If the sense of right is established the sense of wrong is similarly established."§

"If the sense of right is established by positive purpose, the sense of wrong is similarly established."¶

---

* न धर्मापलापः प्रकृतिकार्य्यवैचित्र्यात् ॥२०॥

† श्रुति लिङ्गादिभिस्तत्सिद्धिः ॥२१॥

‡ न नियमः प्रमाणान्तरावकाशात् ॥२२॥

§ उभयत्राप्येवम् ॥२३॥

¶ अर्थात् सिद्धिश्चेत् समानमुभयोः ॥२४॥

Sutras, 20, 21, 22, 23 & 24, Chap. V.
Sánkhya Darshana.

Then the author goes on to point out that the sense of right and wrong lies in the internal sense *(sâttwik buddhi)*,* and that the internal sense *(buddhi)* is not beyond the influence of the *gunas—sattwa*, *rajas* and *tamas*.†

He says—

"It can be proved syllogistically that the sense of right involves the tendency to pleasantness."‡

It should be noticed that this tendency is not *preyas* [agreeable to one's liking], but *âtmaprasâd* [self-complacency] which is the concomitant of *sreyas* [agreeable to the Highest Ideal].

The Rishi says—

"That the connection of the sense of right

---

* अन्तःकरणधर्मत्वं धर्मादीनाम् ॥२५॥

† गुणादीनां च नात्यन्तबाधः ॥२६॥

‡ पञ्चावयवयोगात् सुखसंवित्तिः ॥२७॥

Sutras, 25, 26 & 27, Chap. V.
Sânkhya Darshana.

with the sense of complacency is not established by one instance only."*

"The connection must be constant as in the case of *vyâpti*, which means a constant concomitancy of one thing with another."†

Section 3. The Patanjala treatment of Right and Wrong.

The idea of transcendental righteousness as foreshadowed in the Sânkhya in connection with the question,—how evils and sufferings can be absolutely removed, is brought out by Patanjali more fully. He lays down three propositions to define what we call *parinâma* or tendency.

1. There is the tendency to the cessation of excitement caused by likes and dis-

---

* न सकृद्ग्रहणात् सम्बन्धसिद्धिः ॥२८॥

† नियतधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः ॥२९॥

Sutras, 28 & 29, Chap. V.
Sânkhya Darshana.

likes and things of that sort. This is called *Nirodha parinâma.* *

2. Then when such excitement subsides and tranquillity comes in, there is the tendency to be engrossed in the supreme single ideal of the universe to the exclusion of others. This is called *Samâdhi parinâma.* †

3. From these two follows, the tendency to act up to the single supreme ideal, tranquillity and activity being then undifferentiated. This is called *ekâgratâ-parinâma.* ‡

Of course each of these has various degrees and the character of each is prominently brought out by rotation.§

---

* व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

† सर्वार्थ-तैकाग्रतयोः क्षयोदयौ चित्तस्य समाधि परिणामः ॥११॥

‡ ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

§ क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

Sutras, 9, 11, 12 & 15, Bk. III.
Pâtanjala Darshana.

Ekâgratâ-parinâma is the state of transcendental righteousness. In it, Nature at its highest viz. the *süddha sattwa* prevails without let or hindrance. Patanjali maintains that there is no struggle and conflict of the sense of right and wrong in the consciousness of the man who has attained to this state.

According to the above view, moral consciousness arises from disturbances of the normal healthy state of the spiritual nature of man, just as a man feels the existence of his stomach when it is more or less out of order. When the digestive organ goes on properly, one does not notice the agreeable or disagreeable character of digestion. He feels it only when the working of the organ is disturbed by something incongenial to it. Then it becomes necessary to remove the incongenial or obstructive circumstance.

Thus a man who has attained to his natural spiritual state, works on properly without any consciousness of the destinction of right and wrong so long as he finds no obstacle in his way to impede his course. When such an obstacle appears, he feels

that the course he was following is capable of disturbance and further that it brings into existence, the conflicting ideas of right and wrong, just as a man who never knows of good and bad digestion comes to know of it when he comes to experience an occasion of bad digestion.

When this happens the absolute good that was silently working in him, becomes a correlative of bad. The attempt arises to remove this obstacle and to restore the original absolute healthy state.

Accordingly, Rishi Pâtanjali puts it as follows :—

"Extraneous causes do not constitute the moving springs of (*sâttwik*) *prakriti*—Nature—but such *sâttwik prakriti* moves of itself when obstacles are removed, as in the case of water flowing, owing to the removal of obstacles by the cultivator."*

It follows that the action of the *yogi* who has attained to the absolute *sâttwik* state,

* निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

Sutra 3, Bk. IV.—Pâtanjala Darshana.

nature presents to him no consciousness of relative righteousness, as is the case with those who are in the plane of worldly trials. The righteousness in his case is something which raises no thought and no concern and has a spontaneous course. The Rishi expounds this truth as follows :—

"The action of the *yogi* is neither black nor white, while those of the ordinary people are white, black or of a mixed colour."*

Having thus descended from the highest absolute spiritual standard to the relative moral standard of worldly men, the Rishi points out how the latter standard is progressive being gradually evolved by the process of *yoga*.

The highest point of the development of the relative moral standard, the Rishi describes as follows :—

"The *samâdhi* that causes showering of righteousness takes place when one in addi-

---

* कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

Sutra 7, Bk. IV.—Pâtanjala Darshaṇa.

tion to thorough knowledge is also disinterested in motive."*

Now leaving the transcendental ethics, Rishi Pâtanjali deals with the practical ethics of the ordinary world more fully than any other Hindu Philosopher. The sense of right and wrong, it has been seen, is associated by Rishi Kapila with the inherent instinct of humanity to invoke blessings, but he leaves it there. Rishi Pâtanjali lays it down that the instinct of invoking blessings is eternal, betokening the beginninglessness of desires.†

According to Pâtanjali, invocation of blessings in the shape of prayer to God, is on effective mode of securing purity of action. This is apparent from the following *sutra*.

"Developing the power of endurance,

---

* प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

† तासामनादित्वञ्च आशिषो नित्यत्वात् ॥१०॥

Sutra 29 & 10, Bk. IV.

Pâtanjala Darshana.

self-study and devotion to God, constitute the *yoga* of action."*

Now the *yoga* of action consists of *yama* and *niyama*.

Under the head of *yama* (self-control) are placed :†

1. *Ahimsâ*—not injuring others.

2. *Satya*—truthfulness.

3. *Asteya*—avoiding misappropriation,

4. *Brahmacharyay*—cultivation of personal purity.

5. *Aparigraha*—non-acceptance of return for service done.

Under the head of *niyama* are placed ‡ :—

1. *Saucha*—purity.

2. *Santosh*—contentment.

3. *Tapa*—disciplinary hardship.

4. *Sâddhya*—self-study.

5. *Ishwar-pranidhâna*—devotion to God.

---

* तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

† अहिंसा सत्यास्तेयब्रह्मचर्य्यापरिग्रहा यमाः ॥३०॥

‡ शौच—सन्तोष—तपः—स्वाध्यायेश्वर
प्रणिधानानि नियमाः ॥३२॥

Sutras, 1, 30 & 32, Bk. II.
Pâtanjala Darshâna

The practice of the above Patanjali suggests as the cultivation of moral sense. And in order to strengthen the habit of doing what is right, the Rishi suggests that one should in order to discountenance wrong actions, dwell on the hideousness of such wrong actions, this being called *pratipaksha vâbanam*,* and takes care to point out that the motive of right action should be no other than the pure motive inspired by *dhyâna*.† Although according to various constitutions another guiding motive may control the variety of desires.‡

Thus he shows that the incentive to right action should not and cannot be any desired expediency or utility. Yet, however, he points

---

* वितर्का हिंसादयः कृतकारितानुमोदिता लोभ-क्रोधमोहपूर्व्वका मृदुमध्याधिमात्रा दुःखाज्ञाना-नन्तफला इति प्रतिपक्ष मावनम् ॥३४॥

Sutra 34, Bk. II.—Pâtanjala Darshana.

† तत्र ध्यानजमनाशयम् ॥६॥

‡ प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

Sutras, 6 & 5, Bk. IV. Pâtanjala Darshana.

out how the various right acts, enumerated under the head of *yama* and *niyama*, are productive of benefit to the actors.

As regards *ahimsâ* [abstaining from injuring others] he says that when this is done, you have the benefit of people ceasing to be your enemies.*

As regards *satya* [truthfulness] he points out that when a truthful habit is established, your acts will bear fruits without question.†

Then as to *asteya* (abstaining from misappropriation) he says that when this habit is established you will never be in lack of wealth. You will get all sorts of wealth from all sides.‡

Then as to *brahmacharyya*, he lays down, that when this is established, you acquire stamina.§

---

* अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

† सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

‡ अस्तेयप्रतिष्ठायां सर्व्वरत्नोपस्थानम् ॥३७॥

§ ब्रह्मचर्य्यप्रतिष्ठायां वीर्य्यलाभः ॥३८॥

Sutras, 35, 36, 37 & 38, Bk. II.
Pâtanjala Darshana.

As to reward for *aparigraha* the author puts it very highly. He says that [securing as it does a freedom from mercantile spirit,] it opens the mind to a knowledge of one's past and future.*

It has been seen that according to Sȩnkhya, what is right is conducive to happiness, but pleasure or happiness is not the motive for the action. Rishi Patanjali also lays down the same thing. In fact, both Rishis Kapila and Patanjali only illustrate and explain the Vedic exposition of *sreyas* [agreeable to the Highest Ideal] and *preyas* [agreeable to one's liking].

Section 4. • Buddhistic treatment of Right and Wrong.

The teachings of Buddhism are preeminently marked with the principles of ethics. The bulk of them consist of dis-

---

* अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ॥३९॥

Sutra 39, Bk. II.—Pâtanjala Darshana.

cussions and the ways and means of cultivating a righteous life culminating in what may be called—the religious doctrine of the great Lord Buddha.

Bauddha religion lies in a nutshell of two words, *buddha-sattwâ* and *nirvâna*,—the first term meaning the essence of Spiritual Enlightenment and the second *the Supreme Satisfaction which is the end of all desires.*

Bauddha ethics is based upon a bold assertion of four truths [*chatvâri âryasatyâni*]. These four truths called the Four Noble Truths are the axioms on which the whole fabric of Buddhism is built. They are :—

1. That suffering is a fact.
2. That it has causes.
3. That it is removable.
4. That there are means of removing it.

Religionists and theorists all over the world only complain and quarrel with the existence of suffering in Nature. In fact they break their head over it. The Great Buddha not only uncomplainingly welcomes it but puts it as the noblest of all truths. It is the noblest truth. For it is by suffering

or the possibility of suffering that man is the noblest being that he is. It is the road to spiritual enlightenment. It is the means of the high conception of which he is proud—the conception of liberty and responsibility.

The four noble truths as stated above constitute that great idea which is called *karma*. And it is this *karma* which forms the basis of the sense of right and wrong according to Buddhism. The word *karma*, as used both in the Hindu *shâstras* and the Bauddha works, when properly analyzed, comes to mean the chain of events engendered by that thing called individual will which perpetually clings to the nature of man. Both Hinduism and Buddhism point out that this perpetual clinging of individual will to the nature of man is the cause of "suffering." And this is designated in the Buddhism as the first noble truth. Again both Hinduism and Buddhism point out that, it *(karma)* is the means which leads to the cessation of suffering. Thus *karma* (individual will) is both the cause of evil and the

remedy of evil. It is the cause when the man surrenders himself to the perpetual cyclic movements of his environments. It is the remedy when he throws himself into the path towards the Spiritual Enlightenment and to that *Supreme Satisfaction which is the end of all desires.* This inherent contest between the two phases of *karma* (individual will) constitutes the sense of right and wrong. And the whole of Buddhism elaborately deals with the possible courses that an individual human being may have to follow either in rising or falling.

The remedial *karma* viz. in the direction of the right arises from that phase of individual will which seeks the substance of things neglecting mere ideas based on words and thus approaches the state of true knowledge and absolute happiness. This is described by Buddhism as tending to *nirvâna.*

According to Aryadeva's commentary on Nagarjuna's Mâdhyamikâ Kârikâ (26th chapter) *all theories based on words are heresies.*

The following concluding passage from

the above work which represents the essence of Buddhism, clearly shows this :—*

"Such sixty two heresies are not tenable seeing that all things are *sünya*. It is possible to attain absolute happiness and to understand the true characteristic of all things only when all desires and all useless words are destroyed. From the first chapter to this chapter, which is the 26th, our investigation and discussion has been that "all is non-existence, is not non-existence, is neither, nor both, all is not non-existence nor non non-existence nor neither nor both." This is the true attribute of all things and is also called the "nature of suchness" or true *Nirvâna*. Therefore the Tathâgata prescribes to the people the characteristics of *Nirvâna* always and everywhere *so that any idea of desiring reward ceases and useless words are destroyed.*" *(22-24).*

Thus the true *Nirvâna* or the true 'suchness' arises from realising that mere words

---

* *From the English Translation by Late Harinath De. M.A.F.R.A.S.*

and desires connected with them are ever between two contradictions. Neither nor both of which can be the basis of life. What is life is something beyond where all theories involving selfish desires absolutely cease. It has been seen that this is the goal of righteousness and the right according not only to such great philosophers as Kapila and Patanjali but also of Srimat Bhagabat Geeta which is replete with the same truth.

THE END.